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CANADIAN JEWISH NEWS

Friday, March 17th, 1967
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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, MARCH 17th, 1967.

Israeli Leader Arrives Monday

3500 CHILDREN HERE TO HONOR B. G.

Sensation In France

MENDES-FRANCE AGAIN BECOMES GAULLE RIVAL

PARIS - Despite president De Gaulle's one man majority in the New French Parliament, former Prime Minister Pierre Mendes-France's easy, second-round win over his Gaullist rival in the National Assembly elections brought him back onto the political stage Sunday. This happened after nine long years of waiting in the wings.

Mendes-France did not get enough of the vote in Grenoble in the first-round balloting March 5 to defeat his Gaullist opponent, Jean Vannier.

A Communist, Jean Giard, was knocked out of the race in the first round and Communist leaders called on their voters to back Mendes-France in the second.

Mendes-France ran on a Unified Socialist Party (P. S.U.) ticket, under the protective umbrella of the federation of the left. He had been a radical Socialist during his premiership, but broke with them when he lost his assembly seat in 1958.

That defeat was the beginning of nine years in political limbo for Mendes-France, once the darling of the French Left.

He became Premier in June, 1954, with a wager that he would end the French Indo-China war in 30 days, or resign.

He won his bet, but his government was defeated early the next February in a confidence vote during a debate on its North African policies.

In his seven-month government, he steered a reluctant Assembly into agreeing to West German rearmanent and took steps toward granting Tunisia a large measure of internal self-government and, ultimately, independence.

He had also tried to implement a "new deal" for Frenchmen with a revived economic development program.

But the force and dynamism which this stocky abstemious Jewish lawyer injected into Fourth Republic politics failed when he tried to curb French alcoholism.

In trying to promote milk as a substitute for liquor and wine, he annoyed not only producers and retailers, but also, naturally, the consumers.

Some of his more stringent ideas - compulsory closing days for bars and a ban on the sale of alcohol between five and ten in the morning - never got off the ground. But the label of the "milk-drinking Mendes-France" stuck.

He lost his seat in the Assembly, where he represented a Norman constituency in the 1958 elections and ran again unsuccessfully in 1962.

Mendes-France, son of a small clothing manufacturer, was born in January, 1907, and became, at 21, the youngest lawyer in France.

At 25, he became the youngest deputy in the Nation Assembly and later the youngest member of Leon Blum's Popular Front government before World War II. He was Under-Secretary in the Treasury.

He was imprisoned during the Nazi occupation of France, but escaped in 1941 to Britain, where he turned down offers of political jobs and fought with the Free French air force.

In 1933, he married Palestine-born Lily Circurel, whose family once owned one of Cairo's smartest department stores. They have two sons.

Row Over Censorship

London (JCNS) - The "Jewish Observer", organ of the British Zionist Federation, did not appear last week because of a dispute between its Editor, Mr. Jon Kimche, and the Z.F.

Though ostensibly the dispute is over an article on unemployment in Israel, the decision is the culmination of the row over the paper's demand for the resignation of Yaacov Shapiro, the Israeli Minister of Justice because of his handling of the "Bul" affair.

Mr. Kimche later explained:

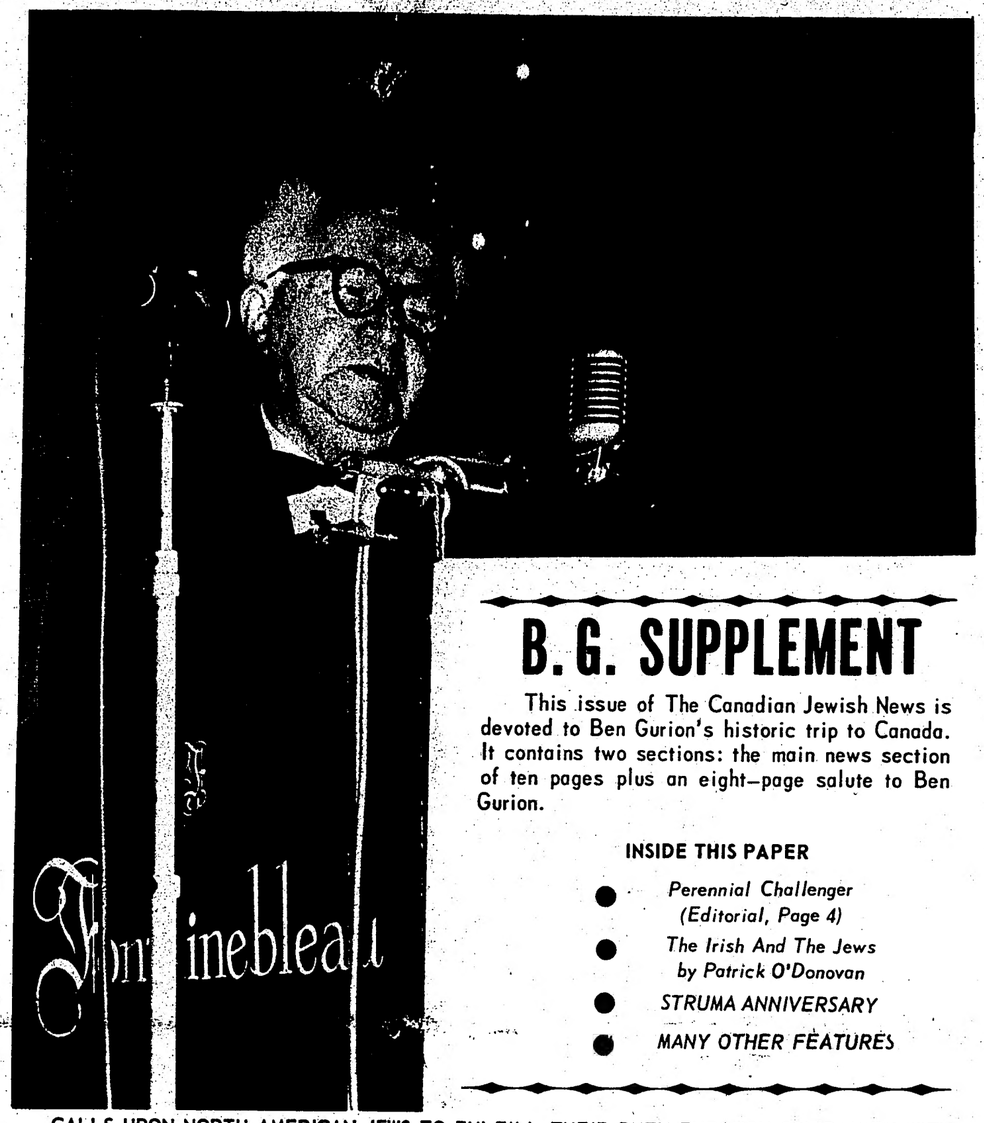
"The sole reason for this is the refusal of the editor to accept the institution of censorship.

"The particular report in question this week was an interview by the paper's Jerusalem correspondent with Mr. Hanoch Smith, director of the manpower planning division in the Israeli Ministry of Labour, analysing the unemployment situation".

When a JCNS reporter asked Mr. Kimche why he thought the Z.F. had taken this action, he drew his attention to a report in the "New York Times" to the effect that the Israeli Ambassador in London had been instructed by his Government to demand from the Z.F. more stringent control of the "J.O.".

Kids' Bus

Three-thousand-five-hundred children of Toronto's Jewish day schools will be brought from school by special transportation to hear David Ben Gurion, eminent statesman and former Prime Minister of Israel, at Beth Tzedec Synagogue, at a special assembly, 4:15 p.m.



CALLS UPON NORTH AMERICAN JEWS TO FULFILL THEIR DUTY THROUGH SOLIDARITY WITH ISRAEL – Above, David Ben Gurion is shown during his address in Miami's Fontainbleau Hotel at the beginning of his present tour of the North American Continent. The eminent statesman will conclude this visit in Toronto next Monday, March 20th.

B. G. SUPPLEMENT

This issue of The Canadian Jewish News is devoted to Ben Gurion's historic trip to Canada. It contains two sections: the main news section of ten pages plus an eight–page salute to Ben Gurion.

INSIDE THIS PAPER

- *Perennial Challenger (Editorial, Page 4)*
- *The Irish And The Jews by Patrick O'Donovan*
- *STRUMA ANNIVERSARY*
- *MANY OTHER FEATURES*

Many Thousands Expected At Airport

Gala Reception Will Be At Royal York

by the CJN reporter

David Ben Gurion, Founding Father of the State of Israel, the most famous Jew of our generation, will arrive in Toronto this coming Monday, March 20th, at 11:30 A.M., at Malton International Airport, it is officially confirmed. He probably will be greeted by one of the most enthusiastic crowds ever assembled.

Ben Gurion will come to Toronto from Montreal where he will spend his first day in Canada, Sunday, March 19th, as the guest of that city's Jewish community. From there he flies directly to Toronto the next day, accompanied by a special group of outstanding Torontonians.

It is expected that Ben Gurion Day in Toronto will be one of the most exciting in the history of the Queen City which the distinguished leader will behold for the first time since 1917 — fifty years ago.

The Jewish community, awaiting so anxiously to hail the man who, on May 15, 1948, in one of the greatest moments of all Jewish history, proclaimed the reemergence of an independent, sovereign Jewish commonwealth, will turn out en masse. Thousands upon thousands, regardless of weather, will be at Malton where special facilities are being prepared for the grand occasion.

Eighty-year-old Ben Gurion, accompanied by his wife Paula, will be met by the Mayor of Toronto, His Worship William Dennison, and members of City Council as well as other dignitaries including leaders of the Jewish community.

Judging by preparations being made by the community, it is predicted that "practically everybody" will be on hand to welcome the Grand Old Man. As one of the hosts told The Canadian Jewish News:

"According to all indications, I predict that B. G. Day in Toronto will be, to paraphrase a famous verse, 'With our young and with our old will we go; with our sons and with our daughters; for we are to hold a feast.'"

After Ben Gurion's expectedly rousing mass-welcome at the airport, highlight of B.G. Day will be his addressing 3,500 Jewish day school children in Beth Tzedec Synagogue at 4:15 p.m.

Because of Ben Gurion's profound belief in Jewish survival through education, the reception for him by the children will be a very moving part of the program. He probably will speak to the 3,500 youngsters in a manner that will cause them to remember this historic figure all their lives.

The climax of B.G. Day will be the official reception tendered him by the United Jewish Appeal whose guest he is. The banquet takes place at 7:00 P.M. at the Royal York Hotel.

Toronto is the last stopover of Mr. Ben Gurion's itinerary on the North American continent on his way to Europe enroute home.

Chairman of the arrangements committee is former Mayor Philip Givens, Q.C.

Beattie Fooled Us; He's In Business

by a Special reporter

William John Beattie, the former "owner" of the Canadian Nazi Party, dissolved "one business" and opened another, according to an investigation by The Canadian Jewish News.

Last week it was reported that Beattie "dissolved his (Canadian Nazi Party business)."

This report, as published in this newspaper, and quoting the Toronto Digest Business and Law Journal as the source of information, is absolutely correct. Yet it seems that Beattie is not out of business but has only changed some partners and opened a new one. As registered here, the name of this new business is "The Canadian National Socialist Party". The news about it has been kept quiet though this new venture was registered at the end of January, according to the Toronto Digest Business and Law Journal.

Circles close to the combat of Nazi tendencies here maintain that new underground forces are uniting with Beattie in this "Nationalist Socialist Party".

There is a theory that some chauvinist Arab propagandists are linked with the group.

"Nationalist Socialist Party" was the official name of Hitler's party in pre-war Germany.

• *Commentary* •

By M.J. Nurenberger

THE CBC GOULASH

The actual anarchy and split among those of the German neo-Nazi party, the so-called NPD, is of little interest to outsiders except for two facts: it confirms the extreme Nazi allegiance of Adolf von Thadden; it points out the total incompetence of all those at CBC who handled the now notorious interview with this Fascist politician.

Just a few days ago, in an interview with Pierre Berton on Channel 11, when director Daryl Duke was asked whether he believed von Thadden was a neo-Nazi, he answered promptly and defiantly — for the record — No!

Larry Zolf, the interviewer whom this director had sent to Germany, who brought back from Hanover a picture of a politician ready to run for office in Forest Hill, now probably will be despatched to Bonn to bring us further facts on von Thadden and the chaos in his party.

If Mr. Zolf does return to Germany, he conveniently may forget to report that von Thadden had been expelled from his own party by President Thielen for his extreme neo-Nazism. Now it seems that von Thadden regained control. Or is Thielen wrong perhaps and Daryl Duke and Rolf Zolf right? Should they appeal to Thielen to reinstate von Thadden as spokesman for the "conservative" group?

These recent events in Germany finally may prove to some in the management of CBC and government that talent in producing shows or acting does not make one necessarily an expert in such complicated international problems as the rebirth of Nazi tendencies in Germany.

If CBC's coverage of other events is as expert as its recent von Thadden show, we probably are either the least informed or the best misinformed TV viewers in the world.

Of course, we do not anticipate any change in CBC operations. In the name of freedom of speech, CBC will continue to feed the public a goulash of misinformation, nonsense and sensationalism.

Comback after 9 years – Pierre Mendes-France.

Believe It Or Not

by our JCNS Correspondent Tel Aviv

IT HAPPENED IN ISRAEL: MARRIED FOR A DAY

A deaf and dumb man, already married, wed his sister-in-law in Ashdod last week and divorced her 24 hours later, with the sole aim of obviating the need for him to participate in the chalitza ceremony.

Nor was this an irresponsible act. It was carried out at the behest of the Chief Rabbis of Israel, Rabbi Itzhak Nissim (Sephardi) and Rabbi Isser Unterman (Ashkenazi).

According to Jewish religious law, which governs all matters concerning Jewish marriage and divorce in Israel, a man, already married or not, is under a duty to marry his widowed sister-in-law if her husband (his brother) has died without begetting any children.

When the man, as is usual, refuses this duty, he must participate in the chalitza ceremony, which involves, inter alia, his pronouncing a special Hebrew formula in the presence of a rabbi. Only then is the widow free to remarry a man other than her brother-in-law.

(Chalitza can only be performed by a man who has reached religious maturity, with the result that a childless widow whose brother-in-law is too young to participate in the ceremony or lives in a far-off country, may be prevented from remarrying for many years, if not, for life.)

In the case of the deaf and dumb man, the difficulty lay in the man's inability, because of his dumbness, to pronounce the chalitza formula. The two Chief Rabbis of Israel decided to get round the difficulty by means of a 24-hour marriage followed, after consummation, by divorce.

The "groom", already married with a ten-month old baby and his "bride" were married before two Ashdod rabbis. The couple were then taken direct to a hotel where a room had been reserved for them by the rabbinate.

MONEY PLEDGED

The next morning, the couple having performed mitzvat hahityachdut (the mitzva of the act of union), they were taken to the Rehovot rabbinate, where the divorce was pronounced.

Before the marriage ceremony, in order to ensure that her brother-in-law would not go back on his pledged word and refuse to divorce her, the "bride" had obtained an undertaking from him that he would pay her about $170.00 a month for as long as he remained married to her.

MORAL PRINCIPLES

London (JCNS) - Following is an editorial comment in the London (England) Chronicle:

According to the law in Deuteronomy, a childless widow is obliged either to marry her husband's brother or, before she can marry someone else, be freed from her obligation by undergoing the chalitza ceremony.

It appears that this latter ceremony cannot be carried out if the brother is dumb because a verbal declaration is required. What is to happen then if the brother is already married?

As reported, the Israeli Chief Rabbinate, when faced with this problem, decided that the only way out was for the widow to undergo a formal marriage ceremony with her brother-in-law and then be divorced by him.

But unlike a normal marriage which can be carried out by the delivery of the ring, a Levirate marriage is only valid when consummated, and so the already married brother-in-law was advised by the Rabbinate to stay the night with his sisterinlaw.

As laymen we do not claim halachic expertise and do not know what other methods were available for solving the halachic problem. But of one thing we are sure. That this incredible tale is opposed to some of Judaism's most distinctive values and that the "solution" can hardly be in more complete variance with them.

Common sense and common decency combine to convince us that this shocking decision cannot be in the spirit of the high ethical and moral principles which are at the heart of Judaism.

The Jewish Viewpoint

Should Doctors Have Absolute Power?

by Dr. Immanuel Jakobovits

No profession wields more absolute power over life and death than the medical fraternity. Until comparatively recent times the exercise of the physician's power depended almost exclusively on his medical knowledge, skill and conscientiousness. Physicians did not assert any discretionary sway over life and death. Their basic judgements, therefore, were essentially medical in character.

Lately, however, the phenomenal advances in medicine have vastly extended this power by adding a fourth and entirely deliberate factor: moral judgements to determine who shall live and who shall die. The relatively modern recourse to artificial insemination, for instance, can and often does make the doctor into a judge on whether a human being is to be or not to be, and on who is to generate it. Or he may use his discretion to decide on whether to abort a child, not to save the life of the mother, but the child itself from the chance of being born deformed.

In making such decisions, doctors clearly pass moral judgements - and capital judgements at that. To do so, no amount of medical training or education can help or qualify them; for value judgements are completely outside the purview of medical science, or of any science. For authentic verdicts they must therefore resort to specialists outside their profession - to legal or moral experts.

The need for such interdisciplinary consultations is now ever more widely recognised to define the new code of ethics in the light of medical progress. A fine example to illustrate the complexity of these problems and the efforts at solving them is provided by the fascinating symposium on Ethics in Medical Progress held in London on March 9-11, 1966.

Participating were outstanding medical specialists, several distinguished jurists and one theologian. While frequent reference was made to modern medico-moral perplexities in general, the principal themes under discussion concerned the agonising problems raised by the spectacular advances made and anticipated in organ transplantation and dialsis (artificial kidney) for patients suffering from renal failure.

continued on page 8

CHARLES KENT – prominent Toronto business executive, who recently visited Israel and on that occasion dedicated his Nahala at Lahav in the upper negev. Mr. & Mrs. Kent established this important land reclamation project through the Jewish National Fund foundation at the time of the 1966 Toronto Negev Dinner. Attending the dedication ceremony with Mr. Kent (right) were Nat Hurwich, Toronto, J.N.F. president, (left) and Dr. Weiler of the Jerusalem J.N.F. office, (centre).

The reclamation of the Lahav area marks the beginning of a new phase in the development of the upper negev by the Jewish National Fund. The cultivation of the land and its settlement by new immigrant families will have far reaching economic, social and strategic effects on the future growth of this entire region.

the living community

Associated Students To Get Diplomas

HAROLD L. DESSEN

DAVID E. NEWMAN,

More than eighty students will receive diplomas at the 33rd Annual Graduation Exercises of the Evening Schools of Toronto's Associated on Tuesday Evening March 21st, it was announced by Mr. Harold L. Dessen, C.A., Chairman of the Board of Education of Associated. Graduates will have completed a six-year intensive course of Hebrew and Torah Studies based upon a ten-hour-a-week schedule.

Graduates from the following branch schools will participate: Shaarei Shomayim Talmud Torah, North Bathurst Talmud Torah, Beth Emeth-Bais Yehuda Talmud Torah, Beth Sholom Mildred Arnoff Memorial School.

Awards and prizes will be presented to students who have excelled in their studies, by Mr. David E. Newman, Q.C., Chairman of the Executive of Associated.

Presiding will be Mr. H.L. Dessen. Addressing the assembled parents and graduates will be Rabbi Dr. Walter S. Wurzburger of Shaarei Shomayim Congregation, Rabbi Joseph Kelman, Rabbi of Beth Emeth-Bais Yehuda and Dr. Arthur Kruger, Professor at the University of Toronto and member of the Board of Associated. A congratulatory message has been received from Mr. Joseph Levine, President of Associated, who is presently away from Toronto.

Cantor Bella Hershkowitz of Beth Sholom will render liturgical selections, and two school choirs, conducted by Mrs. Doreen Vogel and Shlomo Biederman, will participate with a musical programme. There will be valedictories in Hebrew and English.

Following students will receive diplomas: Elka Aiken, Jack Apter, Hellen Beck, Mark Benatar, Howard Biel, Alan Birnbaum, Alan Bobkin, Harry Bojarski, Robert Bredin, Manny Brickman, Rosalind Britstone, Dennis Brockman, Sam Bucovetsky, Batya Chmielnicki, Elliot Drewnowsky, Marshall Drewnowsky, Mark Edson, Alan Frankel, Jeffrey Fruitman, Michael Gangel, Allan Gelman, Barbara Gidon, Martie Gidon, Sharon Gigan, Martin Gold, Renee Goldsmith, Lorne Greenspoon, Bill Gula, Edith Herman, Harry Hershkowitz, Harry Hochman, Aviva Hoffmitz, Martin Iron, Philip Isaacson, Elaine Isenberg, Dorothy Kafka, Jackie Kamrad, Pearl Kandel, Debra Kershenbaum, Gerald Kestenberg, Rochelle Klein, Helen Kochman, Lawrence Korson, Martin Krystal, Joanne Kuretzky, David Lew, Helen Markin, Rickey Moranis, Irving Needel, Naomi Oziel, Teddy Pearl, Sidney Reiter, Michael Ringel, Miriam Rosen, Elliot Rosenberg, Aviva Rubenstein, Esther Rosenwald, Reesa Schwartz, Harold Seligman, Farrell Shadlyn, Joel Shapiro, Richard Shaw, Arthur Sheffield, Alan Silverman, Stephen Singer, Gayle Slomin, Allan Sokolowsky, Teddy Sokolowsky, Glenda Stein, Karen Stevens, Jeffrey Stone, Martin Strauss, David Suchter, Kenny Szainwald, Sharon Uretzky, Jeffrey Wainberg, Allan Wax, Robert Weltman, Heshy Winbaum, Philip Sacks, David Zelunka, Bella Zucker.

Principals of the Evening Schools are: S. Frankel, Rabbi W. Gordon, A. Karney and D. Taube.

toronto synagogues

PURIM CELEBRATION

Adath Israel Congregation School will celebrate Purim with reading of the Megillah on Saturday night, March 25th, Purim masquerade on Sunday morning, March 26th, and Purim carnival, Sunday, March 26th, 11:30 a.m.

* * * *

COUPLES CLUB

Couples Club of Adath Israel will have a meeting this coming Sunday. Rev. Richard Jones will speak on: Is Dialogue a Waste of Time?

* * * *

SPRING CONFERENCE

Spring conference of Great Lakes Region, National Federation of Jewish Men's Clubs, will be held at Beth Tzedec this coming weekend.

GUEST SPEAKER

Rabbi Dr. David S. Shapiro of Milwaukee was guest speaker at Clanton Park Synagogue's bar mitzva anniversary recently. Head table guests at the dedication banquet were: Rabbi and Mrs. Nachum Rabinovitch; Rabbi and Mrs. Shapiro; Mr. and Mrs. Sol Edell; Mr. and Mrs. Eli Munk (president of congregation); Mr. and Mrs. Myer Feldman; Mr. and Mrs. I. Feldman; Mr. and Mrs. N. Kanner; Dr. and Mrs. N. Shaul; Mr. and Mrs. B. Hahn.

The founding members of the congregation were honored.

* * * *

DINNER

The first annual Lincoln Dinner of Beth Emeth Bais Yehuda took place last Tuesday evening. Sheldon Fainer was chairman.

* * * *

PRE-PURIM PARTY

Holy Blossom Temple held a pre-Purim party yesterday. A UJA show was featured.

* * * *

OFFICERS

Newly installed officers of Beth Am are: Harold Emsig, president; Max Clement, vice president; Ralph Etigson, secretary; Harry Berns, treasurer; Paul Mintz, executive secretary.

* * * *

CENTENNIAL SERVICE

B'nai Israel Beth David recently held a Centennial Year Brotherhood Service. Special guest was Donald S. Macdonald, M.P.

* * * *

PURIM PARTY

The annual Purim party of Shomrai Shaboth Congregation will be held Sunday morning, March 26th.

* * * *

SOCIETY BRANCHES OUT

The Toronto Yiddish Talmudists Benevolent Society has founded a New York branch. A recently held meeting there was led by comic "Simple" Simon and Guzzy Anger, publicist. A Montreal branch is pending. A meeting of the Toronto and United States members will be held in that city in the fall.

A recently held meeting was led by Levi Goldberg. A youth group is in formation.

* * * *

LECTURE

A lecture session of Mizrachi-Hapoel Hamizrachi Organization will take place at Shaarei Tefillah Synagogue Sunday evening, March 19th. Addresses will be made by Rabbi Bernard Rosensweig of Shaarei Tefillah and Rabbi Morton Green of Hamilton. Subjects will be discussed relating to the coming Zionist Confederation conference to be held at the end of the month and the role of the Mizrachi Movement. F. Silverberg is cultural chairman; Kurt Rothschild, first vice president.

* * * *

BREAKFAST MEET

Beth Torah Brotherhood will hold a breakfast meeting Sunday, March 19th, 9:30 a.m. Rabbi Bernard Rosensweig of Shaarei Tefillah will speak on: A Jewish View of non-Jewish Religion.

JUDY ADMITS CBC INTERVIEW "UNBALANCED"

Hon. Judy LaMarsh, Secretary of State and Minister in the federal cabinet in charge of the CBC, admitted in a letter received this week by York Alderman Ben Nobleman that the CBC interview with Neo-Nazi leader Adolph Von Thadden was "ill-informed and unbalanced".

Alderman Nobleman wrote Miss LaMarsh recently protesting the interview with Von Thadden as a "waste of the taxpayers' money" and demanding that the producers of the TV show Sunday be fired for their arrogant and dictatorial attitude. Ald. Nobleman wrote the letter in his capacity as president of the Society for the Recognition of Canadian Talent and suggested that Sunday be replaced by a dramatic show which would give employment to Canadian actors.

In her letter to Alderman Nobleman, Miss LaMarsh writes: "I have taken note of your views both in regard to the Von Thadden interview and the general question of use of Canadian talent on the CBC.

"As for the interview, I think it was generally agreed at the time by most competent observers that Messrs. Zolf and Hoyt were something less than well-informed in their questioning of this gentleman and that the result was a rather unbalanced presentation. I think it should be noted, however, that both before, and after this particular "Sunday" piece, the CBC carried programs in the "News Magazine" series dealing with German politics and presented the many other sides of the story which were not present in the interview in question.

"I am afraid that I cannot accept your suggestion that "Sunday" should be abolished in favour of spending the money on Canadian drama. It seems to me that it is important for the CBC to have a major public affairs program in a popular time period such as "Sunday" occupies. I believe the answer to more and better Canadian programming on the CBC does not lie simply with dropping one type of Canadian program in place of another, but rather in generalling expanding the CBC's activity in this whole area."

Alderman Nobleman, when interviewed by the Canadian Jewish News, said that he would write Miss LaMarsh pointing out that Von Thadden's original expulsion from the NPD party for being too "neo-Nazi" proves conclusively Darryl Duke's incompetence to hold the job as producer of "Sunday". Mr. Nobleman further stated that Mr. Duke when interviewed on the Pierre Berton show stated that Von Thadden was NOT a Nazi. Ald. Nobleman urged as many people as possible to write Miss LaMarsh, Prime Minister Pearson and their individual M.P.'s demanding that Duke be fired.

THREATEN WITH SHABBAT TRANSPORT

Tel Aviv (JCNS) - If the Tel Aviv bus cooperative, Dan, tries to implement its threat to introduce public transport on Shabbat, "religous Jewry will combat this with all its strength", says a warning from the National Religious Party and other religious parties and groups addressed to Dan.

The cooperative is considering introducing a Sabbath service in retaliation against the taxi companies who operate a Shabbat service. Dan is incensed because of the taxi companies' plan to set up a minibus service thus seriously damaging Dan's monopolistic advantages while formally respecting Dan's legally acquired prerogatives.

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Beth Emeth-Bais Yehuda Talmud Torah
Beth Sholom Mildred Arnoff Memorial School
Tuesday, March 21st 1967
7:30 P.M.
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HAROLD L. DESSEN, C.A.
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SPEAKERS
RABBI BERNARD ROSENSWEIG,
Spiritual Leader of Shaarei Tefillah
RABBI MORTON GREEN,
Spiritual Leader of Adas Israel, Hamilton

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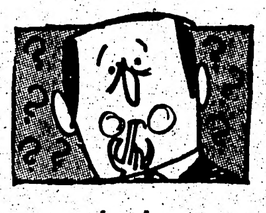

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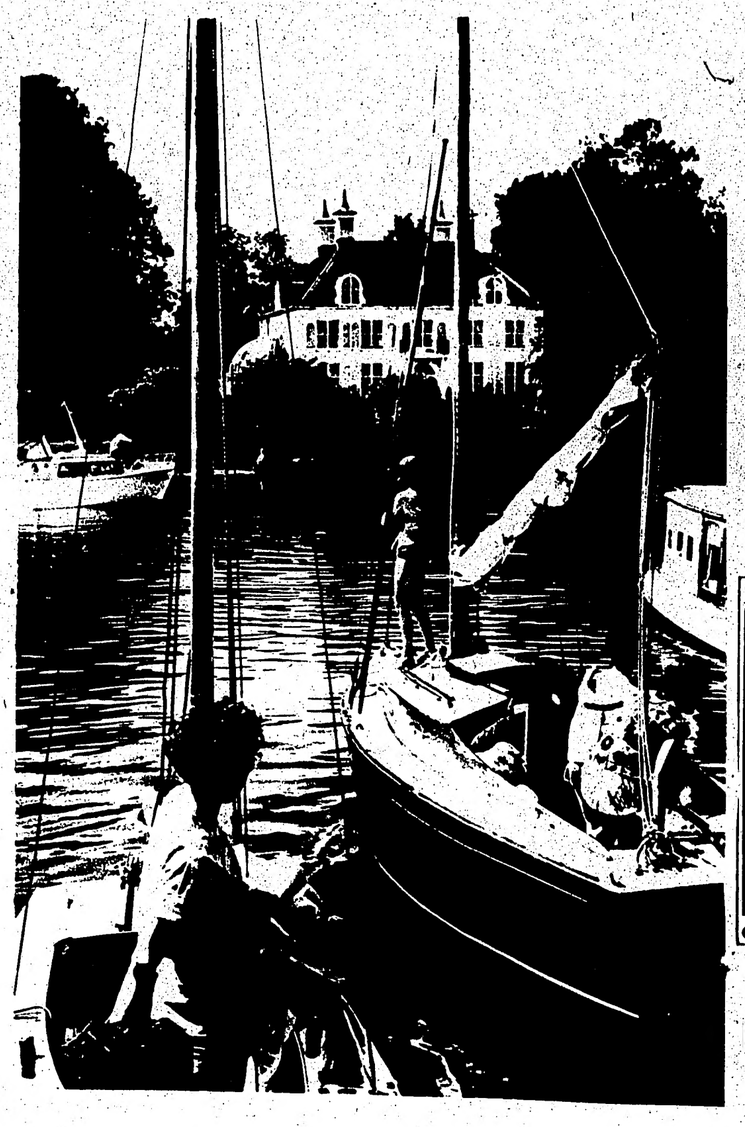
PHYSICISTS AT WEIZMANN INSTITUTE

Rehovot, Israel. - The second international conference on High Energy Physics and Nuclear Structure opened recently here at the Weizmann Institute of Science with a moving tribute to the late Prof. J Robert Oppenheimer by Prof. Leon Van Hove, Director of the Theoretical Studies Division of CERN (the European Organization for Nuclear Research) in Geneva.

The two-hundred physicists at the conference heard representatives of the two organizing bodies, CERN and the Weizmann Institute of Science. Prof. B. P. Gregory, Director General of CERN, spoke on, Nuclear Structure Research on the CERN Accelerator; Prof. A. De-Shalit, Director General of the Weizmann Institute, on, High Energy and Nuclear Structure. Prof. S.G. Cohen of the Hebrew University chaired the session.

Speakers on the theme, Hyperon Interactions and Hypernuclei, were: Dr. D.H. Davis, University College, London; Prof. G. Alexander, Weizmann Institute of Science; Prof. A.R. Bodmer, Argonna National Laboratory. This session was chaired by Prof. R.H. Dalitz of Oxford University.

Participating in the Rehovot gathering are scientists from Belgium, Brazil, Canada, Czechoslovakia, Denmark, East Germany, Finland, France, the Federal German Republic, Holland, India, Ireland, Israel, Italy, Norway, Poland, the Soviet Union, Sweden, Switzerland, South Africa, the United Kingdom, the United States, CERN.



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Spanish Regression?

LONDON JCNS

It is now some weeks since a Spanish spokesman was reported from Beirut as promising the Arab world that under no circumstances would Spain recognize the State of Israel.

Those who waited or hoped for a denial or even sought one in Madrid have been disappointed. It seems that the Spanish authorities, in their relative isolation from European currents, are determined to remain the only European country which does not recognize the Jewish State - apart from the anomalous case of East Germany - and to flaunt this anachronism.

Spain, like almost all other countries in the world, needs the good will and esteem of the world community.

Indeed, Spain needs this more than many, to help overcome the isolation following the Second World War, to develop her economy, to attract capital and, above all, to expand her tourist industry.

Israel's friends in Britain and elsewhere in Europe will watch for Spain's second thoughts in these matters with keen but sympathetic interest. Spaniards might note that the newly independent State of Malta, equally Catholic and even more in need of Arab good will, has just exchanged diplomatic representatives with Israel.

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AKIVA MEMORIAL SABOTAGED

Haifa (JCNS) - Work on the Rabbi Akiva memorial, which is to be built on a hillside near Tiberias, has been sabotaged by a group of ten people believed to be ultra-Orthodox students from Jerusalem who caused more than $700 worth of damage.

Leaflets protesting the construction of the memorial were distributed in Jerusalem recently. Tradition has it that 24,000 of Rabbi Akiva's students who were killed by the Romans are buried on the hillside

Since it thus is a mass grave, nothing must be built there, the leaflets declare, because the halakha forbids building in a graveyard.

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RAP FOR VISITORS

Duesseldorf (JCNS) - Jewish visitors from abroad who, during a short stay in West Germany, met representatives of public life without consulting the Central Council of Jews in Germany were criticized by several delegates at the Council's board meeting in Duesseldorf last week.

This was an obvious reference to the visit of Rabbi Max Nussbaum, chairman of the American section of the World Jewish Congress, and his controversy with Cardinal Josef Frings, 80-year-old Archbishop of Cologne.

The board also discussed current problems of the Jewish community in West Germany and the latest developments in Right-wing extremism and antisemitism.

Professor Dr. Herbert Lewin was reelected chairman of the board; Kurt Neuwald and Mrs. Jeanette Wolff were elected his deputies. Dr. H. G. van Dam, secretary-general for many years, also was reelected.

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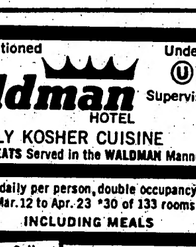
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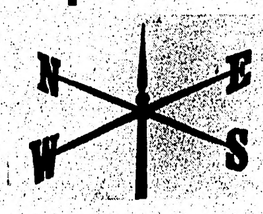

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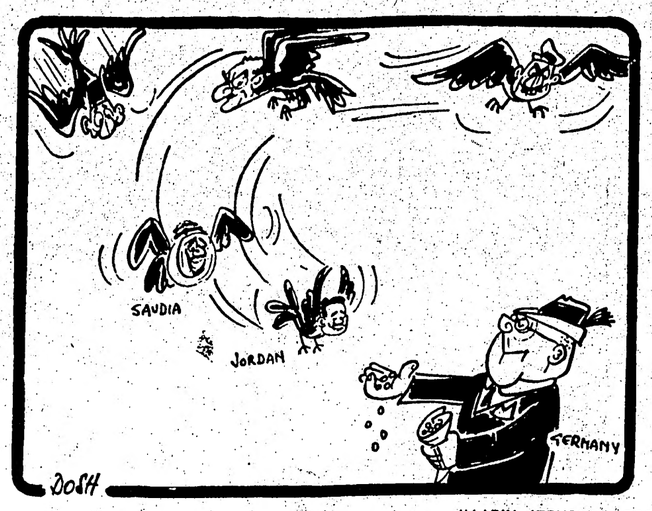

THE BIRDS ARE BACK — MAARIV, JERUSALEM POST

letters to the editor

MISLEADING PROPAGANDA AGAINST THE ISRAELIS

Dear Editor:

On March 1st, seventeen members of the Betar - Brit Trumpeldor Zionist Youth Movement received suspended sentences as a result of the prayer-vigil held at the offices of the Syrian Mission to the United Nations on last October 14th.

Many erroneous stories regarding the prayer-vigil and the conduct of the youths involved were circulated by world press and wire services. Regarding those stories, we wish to point out that at no time was there any mishandling of people or property at the Mission, the Psalms and traditional Jewish memorial prayer for the dead were recited by members of Betar for those brutally murdered by the Syrian based and supported terrorists.

The vigil began with the singing of the Jewish national anthem, followed by remarks by the spokesman who listed the many acts of murder and sabotage. The session closed with the singing of the American national anthem.

The members of Betar cannot remain silent while the innocent are wantonly murdered, slaughtered by terrorists-killers who violate every principle of international law.

The youths of Betar were motivated to present these injustices to the council of world opinion; they sought support for Isreal, the only true democracy in the Middle East.

Having brought to light the brutal, indiscriminate killing of innocent Jews on their own land by Arab maurauders armed with Communist supplied guns aimed at finishing Hitler's job, the members of Betar now continue to devote themselves in exposing the blatant lies of Arab propaganda and in organizing and educating Jewish youth.

New York, New York National Executive
Brit Trumpeldor of America-Betar

B. G.

CHALLENGER PERENNIAL

When David Ben Gurion addresses the Jewish community of Toronto next Monday evening, the meeting undoubtedly will become a symbol of reuniting our community for the sake of Zion. Partisan consideration, political preferences, debates among Zionists, non-Zionists and anti-Zionists will cease — for one evening at least.

As David Ben Gurion declared prior to this visit, he would not speak in North America about the present political problems in his country; he would stress the past and future of Israel — the country and the people — which is of common interest to every Jew wherever he may be. He would not discuss the issues dividing us but the ideal uniting us.

In my opinion, the most important observation — at a moment when the community is called upon to examine its conscience vis-a-vis Israel and Jewish survival in general — is that we take too much for granted.

* * * * *

When we welcome David Ben Gurion — who comes to us as a messenger of Israel, embattled and besieged — we may tend to forget the most pertinent facts: the Jewish state faces an economic crisis, a situation which could be considered normal in any normal country; it also faces international animosity, another factor familiar to other countries, large or small.

Yet there is a difference. The economic, political and security problems of the State of Israel are not considered normal issues of this kind in any other country. Despite Israel's independence for almost nineteen years and notwithstanding that since 1948 the Jewish national revival in the Holy Land has been an international fait accompli, this fact has not been recognized by the world which still remembers the "Jew as belonging to a homeless, wandering nation".

Modern Israel has fought battles and won wars. It has written pages which will become classic not only in the area of promoting peace but also in the pursuit of warfare. Yet the approximately two-thousand-year-old prejudice against Jews which Zionism came to eradicate still is there to behold.

To Herzl the establishment of the Jewish state seemed the simplest and most logical solution to the "Jewish problem". True, it was a dream. But the people who shared that dream were there — in central and eastern Europe.

However, it happened that when the State of Israel finally came into being the majority of those Jews on the Continent — who had been nourished for centuries with the dream of a return to the faraway homeland — perished. World War II spelled the end of these cities and hamlets where non-Jews believed "the Jew belongs to Palestine" and where the Jewish child had learned the geography of Eretz Israel during the study of the Pentateuch before he saw the map of the continent on which he lived.

Thus, while bringing closer the fulfillment of the Zionist dream, World War II at the same time "solved" the problem of millions among those to whom the Return unto Zion had been the only hope, the only "reality" during centuries of hatred and enmity.

A new international situation had developed where the remnant of the Jewish people on the Continent and Jews in other parts of the world received the tiding of the rebirth of a Jewish nation.

A country was born in which, for the first time, any Jew could enter not by sufferance but by right. But this home rose in a world which, despite all appearances of victory over Fascism and man's inhumanity to man, still suffered, and will continue to endure for a long time, the malaise born in Auschwitz and Maidanek.

It is my belief that Maidanek and Auschwitz had done more to humanity than exterminate millions of innocent people. Subconsciously it altered modern man's entire attitude.

In all of us, someone said during the famous trial in Jerusalem, there are traces of a little Eichmann. This Eichmannism has survived without Eichmann, just as antisemitism pure and unadulterated, has persisted in countries of Europe where there practically are no Jews left.

* * * * *

While the world rallied slowly and superficially from the wounds of World War II, a powerful, new community became consolidated in North America. And in North America the Jewish community developed as a minority among minorities on a continent where not even one group could exercise its priority to the particular country.

North American Jews do not consider themselves in exile. No matter how pious some of them, in spite of how profoundly they believe in redemption through settlement in the Holy Land, this attachment is more a sentimental, religious expression than a state of mind.

Naturally the Jewish child in North America does not live, day in day out, with the geography of the Humash; he is part of North America, he does not think anyone has the right to persecute him or dictate to him how to live.

Still this very same North American Jew feels deeply involved in the destiny of the State of Israel. True, this present commitment to Israel may be due to the fact that Zionism has not solved as yet the Jewish problem by establishing the Jewish state.

Persecutions and limitation of Jewish rights are known to exist in many countries. And for those Jews there, the North American Jewish community believes Israel is the potential homeland, it could integrate them easily into the nation.

* * * * *

From the point of view of personal commitment of the Jew in North America and personal Jewish fulfillment through settlement of Israel, Zionism on the North American continent has been a complete failure. All efforts and talk about Aliyah must remain theoretical so long as those calling themselves Zionists and their leaders continue to build their lives in the Diaspora.

One also must remember that, no matter how much friends of Israel contribute to the settlement and absorption of new immigrants, the acute international crisis facing the Jewish state demands unbelievable investments by Israel in its defense.

Many a greater nation could not sustain the military budget imposed upon Israel since its neighbors proclaim daily their readiness to destroy her should she lose her vigilance for one second. While many countries receive free arms, in their appeasement of Arabs the great powers — still subconsciously influenced by the non-recognition of Israel's existence — remain impartial and non-partisan when Israel demands substantial aid; they ignore the menace.

* * * * *

Therefore when Ben Gurion addresses us here, he may say: "You all are involved emotionally in Israel's struggle for survival. Whenever the United Nations ignores Israel's rights, Israelis feel that Jews throughout the world react sympathetically. Yet this love-and-sympathy relationship is not sufficient at this moment. While Israelis resent the disregard of the conspiracy of their country's enemies, they understand even less why Jews in North America, with their tremendous resources, give so little in order to make Israel truly independent."

* * * * *

The time has come for Jews in the Diaspora to unite not only in public demonstrations with embattled Zion but in simple aid. Lend-lease or support, no matter what term one uses, the stark fact remains that at this moment Israel requires effective help. Protests, relying upon others, may be a natural reaction. But right now self-emancipation of Jews means, above anything else, our psychological liberation from the illusion that others, and not we, can help Zion.

How Different Yet How Alike

THE IRISH AND THE JEWS

by Patrick O'Donovan

In the Republic of Ireland, the feast of Saint Patrick is a quiet and solemn feast. Families go to church. The bars are respectfully closed. In the celebration of this myth-encrusted, remote and impersonal saint, the island of believers sinks to its knees.

Overseas the picture is different. On March 17 they paint the centre line green on Park Avenue. There is a vast parade of semi-secret Catholic societies and the Cardinal Archbishop of New York, in a pool of scarlet watered silk, reviews his troops from the steps of his cathedral.

In Australia, in sea ports all over the world, in the less fashionable streets of Glasgow and Liverpool, the Camden Town and at the other end of Edgware Road, London, all hell breaks loose. Strangers intrude at their peril. This is a holiday of ferocious grief. This is the holy-day of a scattered people agressively celebrating its survival. This is the day of the Irish diaspora.

This article is not written in indignation. It is absurd to bring a contemporary indignation to bear on the horrors of the past. What was done to Ireland was largely done by honourable and conscientious men. But the scattering of the Irish - like the fall of Jerusalem, the sack of Constantinople, the Holocaust done by the Germans - that is one of the great intolerable facts of history.

Ireland was always a dangerous dagger in the side of England. Strategically it was feared. From the early Middle Ages, it was "planted" again and again with Norman and English stock to give it a loyal English character. And the implanted gentry tended to become Irish.

There were unbelievable racial laws in which it was a crime to marry Irish or to speak the Irish language. Their leaders and aristocracy were systematically destroyed. A host of them left Ireland for the Continent and some of them ended as Marshals in the armies of the Holy Roman Empire and of Napoleon, as soldiers with a sword for sale, as keepers of vineyards, as priests, as the begetters of families in which the idea of exile and grievance was embedded.

This is a familiar pattern. Long before the fall of Jerusalem the Jews had begun to flee from Palestine. There were Jewish implantations in Rome and in Greek colonies all over the civilized world long before the sergeants of Titus put the Temple to fire. They left to better themselves, to survive, to murmur each year over their seder tables "next year in Jerusalem", and they kept as no other people in history their identity.

The Jews, who are fastidious, and the Irish, who are intolerant, have a deal in common. With the Poles, the gypsies, the Armenians and the pigmies they have suffered too much. This is intolerable history, and anyone who is part of it is not quite like other people.

The Irish diaspora was long drawn out. But, as to the fall of the Temple was to the Jews, the famine was to the Irish. The additional horror of the Irish was that its climax happened in the nineteenth century. And solemn secretaries in Whitehall offices decided that it would be morally wrong and economically dangerous to interfere. And half the population of an off-shore island died or left the place that they loved with the tenacity of the Jews to Jerusalem.

The Irish and the Jews have a most terrible quality in common. They were and they are different from others. Both these people brought with them alien ways, alien myths and above all an alien faith. It was this that allowed them to keep their identity and it was this that earned them fear and hatred.

It is idle to pretend that there is an instinctive sympathy between them. A Jew is as likely to disparage the "Micks" as any other man; an Irishman will as easily disparage the "sheeny" in the way that society allows. And yet they have this common experience. And in Ireland itself antisemitism is regarded as the ultimate vulgarity.

The Irish went overseas with little in their baggage but their resentment and their faith. They had been systematically degraded by their history. They were uneducated, unskilled and dispossessed of most that a European regards as his birthright. They were seldom welcome. They became the unskilled labourers of the world, dug its canals and laid its railways. They had no skill in finance. They were subsistence farmers without land. And only slowly did they rise, from shanty town to lace curtains to the final apotheosis of the Presidency of the United States.

There is a more mysterious quality in the Jews. They, too, clung together. They were helped by the medieval Christian prohibition against lending money for gain. It earned some of them a living and most of them the dislike of their neighbours. But the mass of them started at the bottom too. The life of a Jew in the heartlands of Poland and Russia was almost as poor as that of an Irish peasant. I find the stories of Sholem Aleichem intolerably painful - like the bitter self-mockery of some nineteenth - century Irish writers. Prejudice still exists against the Jews and the Irish. And yet to both a singular miracle has been vouchsafed.

Both now have a homeland which dignifies even those who owe these new countries no allegiance.

Israel is one of the most exciting countries in the world. It is a place where the citizens seem continually conscious of the privilege they have won.

In Ireland the excitement is less heady. It is not quite the place that the poets sang of and the martyrs died for. It is a practical bourgeois republic, still burdened with a crushing grievance. But increasingly it is a modern State, almost in the Scandinavian manner. Its leaders talk technology rather than nationalism. It has earned itself a unique moral position in the United Nations. And it has not lost its soul. It remains one of the sweetest places in the Western world.

There should be a special sympathy between the two peoples, even if there is little they can do to help one another. Both are feared and hated for precisely the same reason. Both introduced into alien societies a frightening idea. Neither was prepared to conform. The Jew in his shiny gabardine, with his beard and his falsely humble air, the Irishman with his smell of whisky, his passionate devotion to a country that never was, his chutzpedik attitude to a world; these frightened societies. And both kept inviolate a private and wonderful vision of God.

The intellectual achievements of the Jews are above those of the Irish. History never intellectually degraded the Jews in the way that the Irish were degraded. But the experiences of the two nations are horribly similar. I believe it is against the laws of the Jews to defer to a saint of a different faith. But, none the less, a surreptitious tip of the yarmulka to St. Patrick on his day would not be wholly out of place.

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Patrick O'Donovan is a noted English journalist and feature writer. He was correspondent of the "Observer" in Palestine during the Mandate and in the early days of the State's struggle for independence. British by birth and Irish by extraction he refers to Israel as "my third country".

the lively arts

by D. Cohn

● Three Jews are included among the fifteen official candidates for 1967 Lenin Prizes for literature, art and architecture: Yevgeny Gavrilovich, Sergei Yutkevich and Milhail Svetlov.

Svetlov, now dead, was a Ukrainian Jewish poet whose writing and life displayed an awareness of his Jewishness. During the last year of Stalin's life he was virtually silenced and allowed to publish very little.

During the twelve months before his death, Svetlov was rehabilitated, becoming a major figure on the Russian literary scene. The award of the Lenin Prize would do him belated justice.

Gavrilovich, author and film script writer, is the only candidate in the cinematographic field. Until the 1930s, when such manifestations were discouraged, he showed some interest in Jewish matters in his writings.

Sergei Yutkevich is a film director. During the 1949-53 period of Stalinism he was attacked as a "rootless cosmopolitan".

● Andre Schwarz-Bart noted French Jewish author, will receive the third Jerusalem Prize. On being told of this, Schwarz-Bart said he believed it was "the greatest possible honor that could be bestowed on a Jewish writer."

Schwarz-Bart, whose novel, The Last of the Just, became a best seller and won France's renowned Prix Goncourt in 1959, will receive the award during the Jerusalem Book fair at a ceremony on March 30th. He will be accompanied by his wife on his visit to Israel.

Andre Schwarz-Bart was born in 1928 at Metz in northeastern France, one of seven children in a poor Polish immigrant family. He had little formal schooling and obtained most of his education himself in his later years.

During the Nazi occupation of France, he was confined with some of his brothers and sisters in a Jewish children's internment center in Paris while the rest of his family, including his parents, were deported to concentration camps and never heard of again. The Last of the Just reflects the impact of the holocaust.

Schwarz-Bart escaped from a detention center and joined the French underground. After World War 11, he worked at a number of manual trades and wrote in his leisure time. He was employed in a metal factory and wrote the novel that won him the Prix Goncourt while a vegetable porter at Les Halles produce market in Paris.

● The Israeli film, Three Days and a Child, was accepted for showing at the Cannes Film Festival opening on the French Riviera, April 29th.

● Zero Mostel will co-star with Peter O'Toole next season in Staircase. Mostel's appearance will be limited to three months.

Staircase stresses the emotional impact of homosexuality rather than the sexual aspect.

Mostel's last Broadway appearance was as Tevye in Fiddler on the Roof. He played 345 performances before leaving the musical in August 1965.

In the meantime, Mostel is being sued by Toby Cole, his former agent, for commissions she says are due her for getting him the engagement in Fiddler.

Actors Equity recommended that he pay Miss Cole $20,000 but he refused. He will take the dispute to the Court of Appeals.

● Morris E. Lefko, vice president and general sales manager of MGM, and Mel Maron, roadshow sales manager, announce that the first engagements for the roadside presentation of the screen classic, Gone With the Wind, is being organized.

The David O. Selznick production of Margaret Mitchell's celebrated novel will have its roadshow premiere at a gala opening on October 4th in Atlanta. On October 10th, Gone With the Wind will open in New York, the following day, in Los Angeles. Openings in major Canadian cities will follow shortly after.

● Mendele Mocher Seforim was the nom de plume of Sholom Jacob Abramowitch, the grandfather of Yiddish literature.

● Israeli songwriter Dan Almagor filed a $77,000 damage-suit for breach of contract, copyright infringement and defamation of character against impresario Giora Godik, lyricists Haim Hefer and Amos Ettinger, along with the CBS record company, in connection with the production of the musical play, Kazablan.

KEEP SMILING

SHORT CUT

The Jerusalem Post carried this story:

The following tale is going round the maternity wards of the hospitals. A fine, normal baby was born but instead of crying to show it was alive it laughed and laughed. When it wouldn't stop laughing some more doctors were called in to see what was the matter. They noticed that the baby had clenched one of its fists very firmly. Gently, a doctor pried open the little pink fingers. In the palm of the laughing baby's hand was -- the Pill.

* * * *

BARTER

Myron Cohen likes to tell this one:

The young lover was shopping for a gift for his latest flame. He tried an executive Fifth Avenue shop and pointed to a bottle of Argege in the case.

"How much?" he asked.

"Fifty dollars, sir," she smiled.

The customer emitted a long, incredulous whistle and gestured toward another bottle on the counter. "And how much is that?"

"That," replied the saleslady, "will cost you two whistles."

* * * *

NO MATTER HOW

A tycoon found the attitude of his young partner much to be desired. He lacked ambition and "go".

"You must pitch all the time," chided the older man. "When I was your age, I already inherited my second million!"

Sermon of the week

FORGETTING GOD

There is a beautiful homiletical interpretation of Deuteronomy 32, 18 by the famous Maggid, Jacob of Dubno. He renders it, "God granted you the boon of the ability to forget; and you have made use of it in order to forget the Lord that formed you".

The theme of man's forgetfulness of God is a common place with the prophets and a favourite topic for preachers. An added poignancy is given to it in the Haftarah of this Sabbath, however, by the prophet putting into the mouth of God himself the pathetic plea, "O Israel, do not forget Me".

It is the plea of the Master who sits lonely, abandoned and forgotten by those who should have been his servants. God has need of his servants, as the servants have need of their Master. They have to work the estate that it should produce its choice produce.

For there was a purpose in Creation: "Not for chaos did he create the world; that man should dwell in it (in happiness) he formed it" (Isaiah 45,10). The ultimate purpose of God is that man shall work out his own happy destiny by conducting his life in accordance with His revealed word.

But God has only one instrument whereby this can be achieved: man himself. It is a faulty instrument, but it is the only one at his disposal. And man was at the same time endowed with the boon of freewill. He and he alone is able to choose whether he become an instrument in the hand of God for his own good, or not; and upon his choice the future of the world depends.

To the extent that he is willing to act as this instrument, the sovereignty of God is extended in the world; and the possibility of the Ideal Age comes nearer; to the extent that he fails he brings about his own unhappiness.

The failure of man to rise to the level of these glorious opportunities stems from two causes. The first is wilful rebellion against the declared will of God. He spurns and defiantly rejects the commandments of God and wilfully chooses another way. It is a dramatic challenge against Divine rule which dethrones God and sets idols and other false gods in his place. It is exemplified by the golden calf, the rebellion of Korah, the many periods when idolatry was rampant in Israel.

But there is another cause of that defection. It is neither spectactular nor dramatic; it is merely depressing. It consists not in wilful rebellion but in spiritual weariness and lethargy. It is the sin of the "seven deadly sins" to which the medieval Church gave the name "acedia", spiritual sloth and torpor.

In it man does not rebel against God, he merely forgets him and thoughtlessly goes on his own way which leads to doom. There is in it neither challenge nor philosophy; there is merely spiritual death.

With that failing the Haftarah opens: "Thou hast not called upon Me, O Jacob, because thou hast wearied thyself about Me"; and to it the prophet returns with the plea: "O Israel, do not forget Me".

Through that phase of spiritual weariness the world is passing today. God is not so much denied as forgotten, and He sits lonely on His throne.

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(HE HAS TO BE!)

With 7 healthy appetites to satisfy (there are 3 more not pictured), Mr. Whittington has a budget to watch, so he went out and compared the large grocery supermarkets, to get the quality he insists on, at the lowest price. He came up with this statement, "Food City is the store for me." Mr. Whittington found that he saved up to 20% on his regular weekly shopping. Why not try the experts advice, you might just as well save money too.

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SAVE up to 20c	NESTLE'S QUIK	Big 2 lb. Tin	99c	99c	99c	79c
SAVE up to 8c	LIBBY'S DEEP BROWN BEANS	With Pork 14 oz. Tin	2/47	2/47	2/47	2/39c
SAVE up to 10c	KRAFT MIRACLE WHIP	32 oz. Jar	69c	69c	65c	59c
SAVE up to 6c	HEINZ SPAGHETTI	In Tomato Sauce 14 oz. Tin	2/39	2/39	2/39	2/33c
SAVE up to 4c	STRAINED BABY FOOD	Heinz or Gerber's 4¼ oz. Jar	4/50	4/50	4/47	4/46c
SAVE up to 6c	APPLEFORD WAX PAPER	100 ft. Roll	37c	37c	34c	31c
SAVE up to 12c	SWIFT'S BEEF STEW	Big 24 oz. Tin	59c	59c	59c	47c
SAVE up to 6c	KRAFT MACARONI DINNER	7¼ oz. Pkg.	2/32	2/33	2/27	2/27c
SAVE up to 12c	AYLMER CHOICE TOMATOES	19 oz. Tin	2/63	2/63	2/63	2/51c
SAVE up to 7c	CHOICE GREEN PEAS	Aylmer Assorted Sizes 14 oz. Tin	2/41	2/37	2/39	2/34c
SAVE up to 19c	IVORY LIQUID DETERGENT	24 oz. Size	99c	99c	$1.00	81c
SAVE up to 8c	HEINZ FANCY TOMATO JUICE	48 oz. Tin	41c	41c	41c	33c
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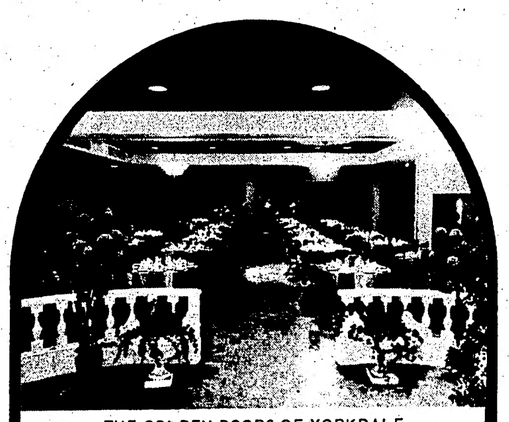
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IN BRIEF

• Martin Schoenemann of Lugano, well known collector of 19th century French art, will donate to the Israel Museum during the next few years several of his valuable works. Schoenemann recently sent to Jerusalem a folio-sized Delacroix oil. This, depicting the expulsion of the money-changers from the Temple, has joined two other Delacroix works in the Israel Museum's permanent collection.

• According to the Unesco statistical monthly, in 1965 Israelis attended the movies an average of nineteen times, thus making Israelis among the most frequent moviegoers in the world.

London (JCNS) - From the January issue of "Novy Mir", the Soviet literary magazine, which has appeared two months late, it seems that two liberal members of the editorial board, one a Jew, have been dismissed.

The Jew, B.G. Zacks, was responsible for layout and presentation. He is reported to have returned to his job on the foreign language monthly, "Soviet Literature".

FOLK SINGING VIKING STYLE — OR HOW TO BE FUNNY — Dean Regan as a Viking folk singer; Catharine McKinnon as a Viking Go-Go girl. This is a segment of Canada's best production of Spring Thaw, opening at Toronto's Royal Alexandra Theater on Monday, March 27th.

Five Winners

The panel of judges of the Farband Labor Zionist Order "Search-for-Talent" Competition faced with a most difficult decision in the finals, held at the MacMillan Theatre on Sunday, March 5th, due to the outstanding vocal talents who participated chose five winners in place of the three originally intended.

First prize of $500. was won by Miss Nagisa Kai, young Japanese-born Soprano, who has been in Canada two years. Her parents and a brother and younger sister are still in Japan, where her father is a physician. Miss Kai is a student at the Royal Conservatory of Music.

Second prize of $300. went to Mr. Ermanno Mauro, Tenor. A third year student at the School of Opera, University of Toronto, Mr. Mauro is on a scholarship awarded to him by the Edmonton Opera Association. He is married and has two children, a daughter of four and a son of 18 months. Born in Italy, Mr Mauro has been in Canada for 10 years and has been a Canadian citizen for 5 years.

In deciding the third place winner, the judges found it difficult to choose between Lois Gyurica and Peter Milne. The Farband decided to duplicate the third prize and both winners will receive $200. Miss Gyurica and Mr. Milne are both students of the Opera School.

In the opinion of the judges, Miss Burnetta Day, soprano, also merited recognition, and as a result of this, Mr. Jacob Barkin offered a personal award of $200. Miss Day, a recent winner of the Kiwanis Music Festival, has performed with both the Windsor and Toronto Symphony Orchestras. She is a scholarship student at the Royal Conservatory Opera School.

The judges for this competition were: Maestro Ernesto Barbini, Mr. Jacob Barkin, Mr. Aido Maggiorotti, Miss Mary Simmons, Miss Esther Ghan and Mr. Elmer Iseler.

The winners will appear at the Centennial Concert, on Sunday, March 19th, 8:30 P.M., at Massey Hall, where Mr. Jacob Barkin, noted tenor and operatic star will be the featured artist.

This Concert is the Centennial Project of the Farband Labor Zionist Order, a fraternal organization of over 2000 members in the Metro-Toronto area.

FARBAND WINNERS SEARCH-FOR-TALENT — Left to Right: First Prize $500. — Nagisa Kai; Special Jacob Barkin Award — Burnetta Day; Third Prize $200. — Peter Milne; Second Prize $300. — Ermanno Mauro; Third Prize $200. — Lois Gyurica.

toronto after dark

NATIONAL BALLET

National Ballet of Canada comes to O'Keefe Center for three weeks, beginning Monday, March 27th. The first week will feature Erik Bruhn's full length production of Swan Lake, through April 1st.

PREMIERE

On Wednesday evening, March 22nd, Aries Productions Foundation will present the premiere performance of A Capful of Pennies by Canadian playwright, John Coulter, at Central Library Theater.

Opening night will be a benefit performance in support of the St. Lawrence Center for the Performing Arts. A wine and cheese reception in the lobby of the theater will follow.

A Centennial project, the play deals with an actor in the role of himself, the offstage life of famous Edmund Kean who lived in the early 1800's in England. Sean Mulcahy, actor-director, will portray the role of Kean.

RUSSIAN CLASSIC

Coming Sunday, March 19th, 8:30 p.m., a film series will be run at York U. Presented will be the Russian classic, Ivan the Terrible, parts I and II. Place: Burton Auditorium, York Campus.

SUPERB ACTS

Two entertaining acts that are proving to be the "biggest little show" in Toronto are appearing at the Beverly Hills Motor Hotel's Hook and Ladder Club.

Yvonne Moray and the Strong Brothers may be diminutive in size but Miss Moray can belt out a song with the best of them while the Strong Brothers, Dave and Ivor, have been fascinating North American audiences on TV and in nightclubs with their British Music Hall humor.

UNUSUAL

An evening of unusual and exciting theater will be presented when Daniel Hyatt opens his one-man theater, A Company of One, at the Poor Alex on Saturday, March 28th, for one week. Program will consist of excerpts from works by Robert Benchley, Matthew Arnold, Eugene O'Neill, Robert Service, Horace Walpole, Christopher Marlow, Oliver Goldsmith and Edmont Rostand--the first half of the week. A Shakespeare program will be presented during the latter half of the week.

RETURN ENGAGEMENT

Popular Lonnie Johnson, hailed as one of the greatest jazz guitarists and blues singers of our time, is at Castle George until April 8th.

The Art Ayre Trio continues at George's Spaghetti House until tomorrow evening.

CHILDREN LOVE IT

Eli Rill's The Magic Planet at Theater in the Dell is so successful, it will be performed through Easter week to satisfy all small fry in the city.

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Business In The Nuclear Age

Money Policy - What Does It Mean?

by Louis Rasminsky

The following essay is an extract from a lecture recently delivered in Rome by Mr. Rasminsky. – Mr. Rasminsky is the first Jew ever to serve as governor of the Bank of Canada. He is a Torontonian.

In the hey-day of the gold standard, half a century ago, central banks discharged their obligation to support the external value of their currency with surprisingly little in the way of gold and foreign exchange reserves. International flows of funds were very sensitive to movements in bank rate or to credit stringency produced by other means. Even if the mechanism of adjustment produced effects which were occasionally unfortunate on the domestic economy in terms of domestic levels of employment and output and prices, this was regarded as being in accordance with the rules of the game.

The situation today is completely different. The governments and peoples of all our countries are firmly committed to various goals in addition to exchange stability, and in particular to high levels of employment and economic growth. The central bank is one of the instruments for the achievement of the general economic goals of the community. Though it must continue to regard itself as being very much concerned with safeguarding the external value of the currency, this is no longer its exclusive aim. It has to seek, as best it can, to work for a combination of monetary and other policies, which achieves external balance without sacrificing the other objectives of economic policy.

Since the end of the Second World War we have, in fact, devoted a great deal of effort to setting up institutional machinery which is basically designed to help countries adjust to imbalances in their international position without having to take action destructive of national and international prosperity. We may on occasion, be inclined to lose sight of the enormous progress which we have made in this respect in all the attention that is focused on the difficulties of particular currencies or on the need for further improvements in the international monetary system.

EXCHANGE RATES

The International Monetary Fund stands at the heart of this system of collaboration. It has firmly established the principle that the level of exchange rates is properly a matter of international concern, it has established a code of good behaviour with regard to exchange practices, and it has mobilised large financial resources to help its members to meet temporary balance of payments deficits and give them time to take corrective action when necessary . . .

The impressive development of the machinery of international collaboration does not eliminate the need that countries will be under from time to time to take domestic action to correct imbalances in their international payments. No country can, over an appreciable period of time, carry out domestic policies which result in it using up real resources – in consumption, or private investment, or government programs – in excess of its own capacity to produce, except to the extent that foreign lenders or investors are willing to go on providing those additional resources.

The fact that occasions arise when the need to maintain external equilibrium places some limitation on the domestic policies that can be pursued has led to a frequent allegation that there is some inherent conflict between domestic expansion and external balance, with the implication either that a country which is concerned with expansion should leave its external accounts to look after themselves or that the amount of international liquidity available should be so great that external considerations provide no limitation on domestic expansion.

The latter is, of course, an illusion. International liquidity is a claim on goods and services, and there is no reason to suppose that the countries which would be called upon to make good these claims would be prepared to cover other countries' deficits on a continuing basis. The necessary pendant to international liquidity is balance of payments adjustment.

External balance is indeed a necessary condition of the achievement of the domestic goals of economic expansion and rising living standards, and in a world which has been as successful as ours has been throughout the post-war period in maintaining high levels of economic activity, it is a fundamental error to regard these objectives as being in conflict.

It is true that if a country is willing to ignore the external effects of its domestic policies, it has greater freedom of action in the short run. But the foundations of future success in attaining the domestic goals of expansion are inevitably undermined by policies which lead to external deficits which cannot be covered on a sustainable basis, just as they are undermined by ignoring considerations of domestic monetary stability.

PAYMENTS PRESSURE

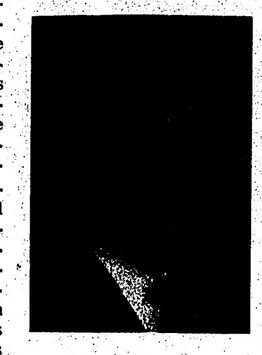
The task of reconciling the objective of external balance with domestic economic objectives is by no means a simple one and requires a willingness to deploy all the instruments of economic policy and to avoid excessive reliance on monetary policy. The simple case of a payments deficit which is due to excessive pressure of domestic demand does not raise any problem of conflict of objectives - in this case the payments pressure serves as an early warning signal which alerts the authorities to the need for restrictive action for both domestic and external reasons.

Other circumstances call for a more sophisticated combination of policies. A country experiencing payments pressure under conditions of only moderate demand pressure and less than satisfactory employment, and whose exchange rate is not out of line, may require a stimulating fiscal policy to encourage domestic expansion combined with a restrictive monetary policy to attract capital inflows. A country which is experiencing a payments surplus combined with excessive demand pressure may require a combination of a strong fiscal policy to restrain the demand pressures and low interest rates to encourage capital outflows.

CONFLICTING OBJECTIVES

To meet the challenge of so-called conflicting objectives, there is clearly need for enterprise in expanding the policy instruments and skill and resourcefulness in using them in concert. And this skill is needed not only in the countries which are experiencing deficits in their international accounts but also by those which are experiencing surpluses and are not subject to the same financial pressures to move in the direction of equilibrium.

I am afraid that we have not shown as much skill or as much determination in this respect as the situation has called for during the past few years. The great reliance which has been placed on monetary policy as the prime instruments for combating inflation by countries which have been gaining reserves, as well as by those who have been losing reserves, has impeded the restoration of international balance and has led to a level of interest rates and a degree of international monetary stringency which carries with it all the disadvantages and the risks to which I referred a few moments ago. Not the least of these is the threat of a sharp strain on domestic and international liquidity leading to a major curtailment in the international movement of long-term capital for productive purposes from which the world has derived such great benefits during the past decade.



ELIE DE ROTHSCHILD

Central bankers have participated actively in the last few years in the extensive discussions concerning the next steps in the evolution of the international monetary system. These have focused on the means of making the creation of reserves a matter of international responsibility. I believe that sooner or later we shall have to take a major step forward in providing the machinery for creating reserves by deliberate collective action, and that it is important to resolve our differences about the precise form of such machinery as soon as possible.

What we are seeking is more orderliness in the system of providing reserves and an enlarged scope for the exercise of judgement as to the amount and timing of changes in reserves outstanding. It would not be helpful, in my opinion, to create new machinery quite separate from the fund for this purpose. On the contrary it is essential to preserve the central position of the fund in the international monetary system. At the same time the arrangements must be such as to ensure that the decisions taken are supported by a substantial majority of countries whose international trade bulks large in the total and whose currencies are widely used throughout the system.

The form of new reserves is a question of less significance. What is essential is to retain flexibility and to move as circumstances permit toward the evolution of forms of international money that are generally acceptable. The aggregate supply should be brought under collective international control, and control should be exercised in such a way that liquidity is neither so scarce as to force countries to restrictive or harmfully deflationary action to balance their international accounts nor so plentiful as to encourage deficit countries to avoid dealing with domestic inflationary pressures and in so doing help to spread inflation around the world.

LOUIS RASMINSKY

The success of any new arrangements we may agree upon will depend in large measure on the efforts of central bankers and their colleagues in government not only to deal effectively with their own problems but also to understand the problems of their opposite numbers in other countries and to seek for solutions which take the general interest fully into account.

Pages From Recent History

Struma, A Survivor Story

by Yaacov Friedler

After the "formalities" of securing a place on the boat had been completed, following months of promises, false alarms and desperate waiting, (David Stoliar wrote), the 780 "lucky" emigrants, envied by all the Jews of Bucharest, left that city for the Black Sea port of Constanza, where they were to embark on December 7, 1941. "Before I left, father took me to Rabbi Gutman's synagogue. The Rabbi, who had himself lost his two sons, placed his hands on my head and blessed me. 'You'll arrive safely in the Holy Land,' he said. Somehow, I felt safe", he wrote. Finally, after being kept imprisoned in the icy rail waggons at Constanza for four days, the embarkation began. The Rumanian officials were very strict and examined papers closely. One man was refused permission to board, because he did not appear on "the list". All his cries were in vain. Stoliar relates that the officials took all their belongings away from them "assuring us we would not need them because 'you'll land at the bottom of the sea anyway'."

"When we got our first glance of the ship, we were flabbergasted. Perhaps this is only the boat that will take us to the Struma?", we asked each other in disbelief. But no, this was the Struma herself. Sixteen metres long, six metres wide, built as a Danube cattle boat, with only two unserviceable lifeboats and fitted with an old, cracked diesel engine that had been salvaged from a wreck. The refugees were crowded into the tiny holds and finally on December 12, she put to sea. After a couple of miles the motor broke down, as expected. Somehow a mechanic was alarmed from the shore, but he refused to do the repair for less than three million lei. As all their money had been taken off the refugees by the officials, this was of course impossible, and after some hard bargaining, the mechanic eventually did the job in return for 250 gold wedding rings.

On December 15, the boat somehow reached the Bosphorous and was tied up outside Istanbul - after being first refused entry and nearly being blown onto a minefield by the wind, when her motor broke down again. The refugees spent several miserable, cold, dirty, unwashed days off the city, trying to relieve their desperation and dangerously unhealthy discomfort with a New Year party, at which no food was served, three weddings were celebrated and horas danced in tiny squares. Rumors that the very old and young children would be allowed to land resulted in lists being drawn up of 29 elders and 34 children, who were however not allowed to land after all, following heart-breaking scenes when mothers refused to put their children on the list, or old fathers refused to leave their families alone. On January 9, nine persons who possessed immigration certificates were permitted to land and proceed to Palestine, taking with them thousands of tiny scraps of papers with "letters" to relatives and leaving behind promises that they would "get you out of here". On February 20, one passenger, pregnant Mrs. Media Salomnovici, who suffered an internal haemorrage, was allowed ashore into hospital. (She later reached Palestine, married a Lebanese Arab, her husband having drowned in the Struma, and is now reportedly living in Paris.)

On February 22, a message was received that Rabbi Stephen Wise of the U.S.A. had obtained 2,000 immigration certificates, which would cover all the refugees on board.

The hope was short lived, Stoliar recounts. The next day, February 23, the ship was towed out to the Bosphorous entrance, at 5 p.m. At 10 she reached the Black Sea again, destination unknown. Her motor promptly broke down again, and the refugees spent the night on deck, watching the shore slowly disappear.

ICY WATER

"The next morning, February 24, I was on deck, when at nine o'clock I heard a detonation and looking towards the shore, I saw a torpedo flashing towards us like an arrow, and immediately afterwards a deafening explosion split the vessel to pieces," Stoliar wrote. "I was lifted in the air and fell into the water. I looked up and the Struma had disappeared. I rubbed my eyes in disbelief, but soon I saw that the sea was full of emigrants trying to save themselves. Screams rent the air, but were lost on the water. The icy water soon numbed us and stiffened our limbs. Even the best swimmers were benumbed by the cold. I believe it was my luck that I was wearing a leather coat, which somehow protected me. In this fight with death the moments passed very slowly". He clung to a piece of timber and watched big birds pick at the floating corpses of his shipmates. "I screamed but there was no one to hear". He managed to swim to a raft and lift himself on to it, where he was later joined by the second officer, whom he helped up. "All night we slapped each other to prevent our falling asleep and freezing to death." At dawn, the officer lost his last strength and slid off the raft, his frozen fingers clinging mechanically to the edge, before he went down. "His corpse bobbed up several times, as though to frighten me."

Stoliar believed that he would soon share his fate, but when in the rising dawn he spotted land far off, he decided to swim for it. He fought the icy waves, but "after 40-50 metres, my limbs would move no more. My fingers were terribly frozen and every movement produced intolerable pain". He made it back to the raft and decided to kill himself rather than drown, but his numbed fingers could not open his pocket knife. "At that moment I spotted a ship. I waved and shouted, but it passed by".

Shortly afterwards his desperation was shattered by the approach of a fishing boat, which had been alarmed by the passing freighter. The men lifted him on board, covered him with blankets and gave him some rum, before he passed out. He woke up again "in a miserable fisherman's cottage, lit by burning candles which made me feel I was at a funeral." The hospitable fisherman nursed him for two days and he was then taken to hospital, under guard, near Istanbul, where he was saved from gangrene by a Jewish doctor, brought from Istanbul by Mr. Simon Brod, the President of the Istanbul Jewish Community. As a final blow, Brod told him that all arrangements had been completed to take the old people and children off the Struma, just when she had left, on February 24. After lengthy interrogations and detentions, Stoliar was allowed to go to Palestine, through Syria, on April 23, 1942.

BECAME 'BRITISH' OFFICER

Here, his father takes up the story. He told us he had been informed of his son's survival by a Jewish friend in Ankara. Meanwhile his son joined the British Army in Palestine, fought with the Eighth Army through the Western Desert and as far as Florence in Italy before being given a staff assignment in Cairo. He was awarded two decorations for his front line service and was commissioned a Lieutenant. He married an Egyptian Jewish girl, and after the war worked as an accountant, first with the Haifa Refineries and later with the Esso company until 1954. In 1950, his father joined him here. (His mother had died in Auschwitz, having been stranded in Paris, on a visit to a relative, by the outbreak of war.) In 1954, when the Esso operation was discontinued in Israel, David Stoliar was offered a big job by a Canadian firm in Tokyo. He took his sabra son, Ron, and wife with him. His wife died in Japan of heart failure. "David comes to visit Israel with his son every year. In four years, when Ron will be 18, and finish high school, they are coming back. Ron will go into the army and later to the Technion," Mr. Stoliar senior told us. And what will David do here? "Don't worry for him. He'll be all right, he's the kind that does not sink, he'll float."

Twenty-five years ago, on February 24, 1942, the rusty old Danube cattle boat "Struma" sank eight kilometres off the coast of Turkey, at the entrance of the Bosphorus, taking all but one of the 770 passengers and her motley crew of seven down with her. The unhappy passengers were Jewish refugees from Hitler -- Romania, men, women and children, who had bought their way out, hopefully, to Palestine. The ship had been tied up for weeks in Istanbul, because of the British Government's refusal to allow her to proceed to Haifa to discharge her unhappy passengers; because of Britain's official policy of restraining Jewish immigration; and (the auxiliary excuse) because the passengers came from an enemy country, and might include enemy agents. The Jewish pleadings to have them interned until each could be cleared were in vain. The British also claimed shortage of supplies, because of the war. No argument that the refugees included many young and healthy men and women ready to work and fight for the Allies, could move them.

Only one man survived the explosion and sinking of the Struma: David Stoliar, then a big, husky lad of 18, whose father had bought him out of a Rumanian forced labor camp and bought him a place on the ill-fated ship. Today, the survivor lives in Tokyo, is general manager of a Canadian import and export company there, but his father, Ya-acov Stoliar of Haifa last week told The Jerusalem Post his story.

Takes Over From Rogosin

Tel Aviv (JCNS) - Former Londoner Mr. I. Gal-Ed (who changed his name from Greenstein), the director-general of the Ministry of Development, has taken over as president of Rogosin Industries in Ashdod in succession to 80-year-old Mr. Israel Rogosin, the American rayon and plastics millionaire, industrialist and philanthropist.

Mr. Rogosin, who remains chairman of the board, said that 46-year-old Mr. Gal-Ed was "one of the very few Israelis I would trust". He is already an ex officio director of the organization, in which the Israeli Government has a large holding.

(Jerusalem Post Photo)

IN TOKYO – Hero of Israel, representative of Canadian Business, plays tennis with Japan's Prince Akihito – David Stoliar (right) is the only survivor of the Struma Tragedy.

FAMOUS JEWISH WOMAN BANKER – Flora Sassoon (1859-1936) took over management of the Bombay firm on her husband's death. A renowned Hebrew scholar, she settled in London in 1901.

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INCOMPARABLE CRIME

by James Parkes

Dr. Parkes is a Church of England clergyman who has made a life study of Judaism and worked consistently for a Christian-Jewish rapprochement. His many books span "The Jew and His Neighbour" (1920) and "The Foundations of Judaism and Christianity" (1960).

It has been calculated that civilian victims of the Nazis amounted to more than 20 millions, quite apart from those destroyed by bombing or dying of starvation. These 20 millions were destroyed in cold blood. Yet, such is the record of humanity, one cannot call this an "incomparable" crime.

More than half were victims of the selfish land-grabbing of the Germans - Poles, Ukrainians and Russians whose land the Germans coveted, as did the Americans those of the Red Indians or the British those of the Maoris. The incomparable crime ("Mass Extermination in the 20th Century", by Roger Manvell and Heinrich Fraenkel), was the murder of six million Jews, as one realizes when one sees a known forgery, the "Protocols of the Elders of Zion", ("The Myth of the Jewish World-Conspiracy" by Norman Cohn) becoming authenticated as a warrant for genocide.

Here are two books and an appendix ("Caste and Race", a C.I.B.A. Foundation volume, edited by Anthony de Reuck and Julie Knight), which seek to explain it. Manvell and Fraenkel are experienced writers in this field, but the best thing about their book is its title. It bears the marks of hasty construction and consequent confusion. Tear-jerking is no longer a helpful contribution to what are now the vital problems. Yet 160 pages of a book of less than 300 pages of text are devoted to the men who planned and carried out the crime, and the responses of the victims once herded into the horror of the death camps.

We know, alas, that human nature is such that any society will produce the planners and executants of almost any crime. But the vital problems are three:

What unleashes the forces which make the definition and execution of the crime possible? and

What makes the rank and file of the society involved, as well as influential outsiders, accept the crime? Of comparable importance is a third question:

What are the forces, inside and outside the society, which remain uncontaminated, and how can their action be strengthened?

If one is careful to sift the wheat from the chaff there are suggestions towards answers to all three questions in "The Incomparable Crime", especially in the chapter entitled "The Intolerable Truth". Three individual careers - those of Rudolf Vrba, Kurt Gerstein and Jan Karski - are worth studing; the role of the Red Cross, divided between this chapter and one headed "Arolsen", is both interesting and important; and a discussion of the extent to which the German people knew and accepted what was happening is obviously relevant.

But we begin to get the real depth of the issue with the more restricted field of Norman Cohn's "Warrant for Genocide", and he approaches his subject with complete mastery and impeccable order. He dissociates antisemitism of prewar imperial Germany. This rested on the racial antisemitism of men like Wilhelm Marr and Heinrich Treitschke. The racial idea, however, had one important contribution to make, as the symposium "Caste and Race" makes clear.

In the Middle Ages the Jews were a caste, depressed and persecuted, liable even to massacre, but an essential element within the society. So they had a certain protected status. But racial antisemitism extruded the Jews from membership of a non-Jewish society. It left them unprotected.

This could not, by itself, have produced anything so appalling as the "final solution" of the Nazis; and, because the German public realized this, they did not really believe that Hitler's violent words were anything more than demagogy. But there was something much deeper at work in Hitler's personality; and his peculiar qualities, and the special situation of Germany in 1933, made it possible for these qualities to call forth a response in enough Germans for his madness to become an enforceable national policy.

Cohn is then, I am convinced, right in tracing in Holocaust to much deeper causes hidden in the unconscious, and then employing the myth of the Protocols to provide the psychologically necessary justification. A great part of the book is, therefore, occupied with an account of how the Protocols came into existence, how they were accepted by the Nazis and by them spread over the whole world, and how they were transformed into a justification for genocide. Much of the material has been gradually built up by previous researches, but Dr. Cohn summarizes it clearly, adds a good deal of new evidence, and presents it with a convincing, and at times amusing, perspective.

Having presented the material, Dr. Cohn then offers his explanation "A Case-study in collective Psychopathology". Here the concluding chapter of "Warrant for Genocide", in which this thesis is presented, corresponds with a paper which he read before the Conference on Caste and Race organised by C.I.B.A. In consequence we can see the reactions of a very distinguished group of scholars from East and West to the hypothesis. Any reader who wishes to make a serious study of Dr. Cohn's thesis is recommended to turn to "Caste and Race", pages 255 to 265.

The thesis is briefly this (Freud supplies the language): "Antisemites project on to the Jews as a collectivity the images associated with an unresolved Oedipus complex. In other words, they unconsciously see in 'the Jew' both the 'bad' son, that is to say, the rebellious son full of murderous wishes towards the father, and the 'bad' father - the potential torturer, castrator and killer of the son".

Briefly stated, the Jew is the bad son because he is a deicide. He is a bad father, because Judaism is the parent religion of Christianity. In origin this was expressed in religious terms, and I note that Cohn exemplifies this by quotations from my "Conflict of Church and Synagogue" and Trachtenberg's "The Devil and the Jews", but a more secularised age prefers the secular conspiracy of the Protocols.

In either form the Jew is as he is unalterably, so that the only reply to his evil existence is complete destruction. Obviously it would be absurd to say that all German antisemites - possessed an unresolved Oedipus complex; but of the majority, it was enough to acquiesce, and Manvell and Fraenkel again and again make clear the terrifying extent of German acquiesence.

A small secret test of public opinion in Germany was made in 1942. Sixty-one persons of "all professional and social classes" were approached. This was the result: 5 per cent gave unqualified approval of Nazi policy, 5 per cent opposed it as strongly; 69 per cent were totally indifferent, and 21 per cent uncertain and confused (p. 241). In 1961 a much larger opinion poll was taken. Then 88 per cent of the men and 89 per cent of the women avowed that they had no feelings of guilt whatever at the massacres of the Jews (p. 242).

I am sure that Cohn is right to turn to the language psycho-analysis for his explanation. It does not provide us with the solution which both he and Manvell and Fraenkel seek. But it does imply the depth to which we have to go in seeking it, and does bring into perspective the need and value of the team which he is assembling in the University of Sussex for the examination of the problem. The team will be working in many academic disciplines and in many universities.

As it stands at the moment there is only one relevant faculty omitted, and that is the faculty of theology. That conventional academic theology would have little contribution to make, I agree. But it is to be hoped that the new universities which are building up theological faculties - Lancaster, Southampton and Sussex - will see this kind of problem as more important and more interesting than the perpetual chase after the most recent extravagances of German New or Old Testament criticism.

For it is not irrelevant to Cohn's analysis that the universal Christian tradition, Catholic and Protestant, has always denigrated Judaism by comparison with Christianity. And perpetual denigration is a very potent support to either myth, the bad son or the bad father.

DOCTORS AND ETHICS

continued from page 1

Some of the questions debated will indicate the gravity of the issues involved. Under what circumstances, if any, may a healthy person donate a kidney to save another's life? Can the removal of a kidney from a dying patient be justified for this purpose? And from what moment may death be presumed and the operation be performed on the donor? With the high cost and limited availability of dialysis treatment, by what priorities should patients be chosen?

Every one of these questions potentially involves a life-and-death verdict. It is a pity; perhaps symptomatic of the narrow shallowness with which the Jewish Heritage is appreciated within our community, that the immense contribution of Jewish thought and law was never considered in these deliberations. While the Christian view point was represented by the Canon of Windsor, the only distinguished Jewish scholar present was Dr. David Daube, Professor of Civil Law at Oxford University, who made some valuable and highly respected legislative proposals, but solely as an expert in law, not as a spokesman for Judaism.

Thus, on the right to use adult donors, all participants required merely his free and informed consent, arguing only on how this could be assured, but agreeing uncritically with the philosophy enunciated by Justice Cardozo that "every human being of adult years and sound mind shall be done with his own body". Hence the legality of all surgical operations is subject to the patient's consent.

Jewish law disputes this quite categorically. Already two centuries ago Jacob Emden defined the Jewish attitude in these unequivocal terms:

"Once the doctor recognises a definite need to administer a tested treatment, one always compels any objecting patient to submit to it under all circumstances... performing whatever is necessary to save life, even amputations, without regard for his unwillingness to submit to suffering or his preference for death over life...; for everyone is bound by the precept 'Thou shalt not stand by the blood of thy neighbour', and the matter does not depend on the consent of the patient, since he is not free to destroy himself..."

According to Joseph Caro - in a ruling he did not, however, record in the Shulchan Aruch - the duty not "to stand on one's neighbour's blood" obligates one even to risk one's life (but never definitely to sacrifice it) to save another person, "since a doubtful contingency (viz., the risk) never prevails over a certainty, and since the preservation of one life is tantamount to saving an entire world (i. e. every life is of infinite value)". But an earlier authority ruled that no one is obliged to sacrifice a part of his body in order to save someone else's life. (responsa RaDBaZ).

The use of cadavers for the supply of organs rises lesser problems. Such operations would also encounter fewer objections than autopsies, since the life-saving objective is far more direct and immediate. With the recognition that the heart and lungs of a guillotined person can now be kept going on for days and that even a flat electroencephalogram (E.E.G.), let alone the stoppage of respiration and circulation, cannot serve to confirm certain death, the onset of death will require clinical as well as halachic redefinition.

The Hatam Sophel, Rabbi Moses Schreiber had emphatically affirmed that "all the spirits in the world will not dislodge us from our holy Torah" establishing death by the cessation of breathing, but he was concerned to foil the advocates of delayed burials, not to define the precise moment when life becomes extinct for the performance of an immediate postmortem operation.

The famous Rema, Rabbi Moses Isserles had already ruled that "we are no longer competent to establish the moment of death with sufficient precision" to extract a living child by caesarian section from a dead mother. In any event Jewish law could never sanction the removal of an organ from a dying patient, even long after he has lapsed into a final coma or suffered irreparable brain damage; so long as he lives, his worth is exactly the same as of any other person, being equally infinite.

For the same reason the Halakha could not contemplate any system of priorities based on the applicants' health or expectancy of life in admissions for dialysis treatment, as was considered at the symposium. In the Jewish view, human life enjoys a supreme and intrinsic value, unrelated to its state of health or social usefulness. Hence, applications could only be considered on a "first come first served" basis, and it would never be lawful to refuse a vacant place for one patient in favour of someone else who might derive a greater or longer "benefit" from the facility.

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RAPED IN SCHOOL

New York (JCNS) - A 19-year-old girl who visited the West Bronx Synagogue for a job interview was afterwards raped in the synagogue basement at knife point.

The police, who have withheld the girl's name, are looking for the assailant.

EMIGRANTS

Haifa (JCNS) - On the same day that 75 immigrants, many from South America, arrived in Haifa last week, about 80 Israeli residents left. Most of them had entered Israel from South America during the past ten

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toronto women's news

SPEAKER-CONSULTANT

Speaker-consultant for the eleventh annual spring conference of the National Women's League, United Synagogue of America, Ontario Branch, will be Mrs. Sol Henkind, newly elected president of National Women's League, according to Mrs. Samuel Warren, conference chairman for Ontario Branch.

Those present at the last meeting when the conference was under discussion are: Mrs. Jack Graham, B'nai Israel Beth David; Mrs. Sam Shulman, B'nai Israel Beth David; Mrs. Abraham Schwartz, Beth Sholom; Mrs. Lou Kirshenblatt and Mrs. Lou Swimmer, B'nai Israel Beth David; Mesdames Morris Palansky and Saul Katzman, Beth Am; Mesdames Harold Fishbein and George Szigeti, Hebrew Men of England; Mrs. Henry Rosenberg, Adath Israel; Mesdames Louis Blatt and Joel Goldhar, Beth Tikvah; Mesdames Mark Goldenberg and Carlo Blum, Beth Torah; Mrs. Lou Lefko, Beth Emeth Bais Yehuda; Mrs. William Silverberg, Beth Emeth Bais Yehuda; Mrs. Irving Kasdan, Beth Emeth Bais Yehuda; Mesdames David Silverman and Robert Kay, Adath Israel; Mrs. M. Schulman, B'nai Israel Beth David.

The conference will be held April 3rd and 4th at B'nai Israel Beth David.

* * * *

CHAIRMAN

Mrs. David Anisman is chairman of the annual fashion show of Beth Emeth Bais Yehuda Sisterhood which will be held in April. Theme is: Fashions of the Day. Coordinator is Len Wasser who also will commentate. Mrs. I. Stern is convener.

Mrs. Nathan Peck won a four-day-holiday at a country club.

Mrs. Irving Cooper is patroness chairman.

* * * *

SISTERHOOD MEET

Beth Am Sisterhood held a meeting last Tuesday. A UJA-musical production was featured.

* * * *

PURIM DANCE

Masada Chapter, Farband of Lithuanian Jews in Toronto, will have its annual Purim dance Saturday, March 25th evening, Mrs. N. Greenfield is convener.

* * * *

PURIM MASQUERADE

Beth Torah Sisterhood and Brotherhood will hold a joint Purim Masquerade Ball on Saturday evening, March 25th at the synagogue hall.

* * * *

PANEL DISCUSSION

The Parents Association of the Associated Hebrew Schools will have a panel discussion at its general meeting on Wednesday, March 22nd, 8:15 p.m., in the school auditorium. Topic: Our Jewish Youth Confronts the Modern World. Participating will be Rabbi Bernard Rosensweig of Shaarei Tefillah Congregation, Dr. Harvey Narrol, psychologist at the Clarke Institute of Psychiatry, who will act as moderators. Speaking on behalf of Jewish youth are three students of the University of Toronto: Sharon Levinoff; Stanley Emerson; Mark Okrent. All are graduates of Associated.

* * * *

PURIM PARTY

Adath Israel Sisterhood

Continued On Page 10

GUEST SPEAKER — Dr. Ruth Gruber Michaels, American author, journalist and authority on Israel-refugee problems and international affairs, who will be guest speaker at the spring open meeting of Toronto's Hadassah-Wizo Organization, Monday, March 20th, 12:30 p.m., at Holy Blossom Temple.

The Youth Aliyah Project will be launched at the meeting. Life members will be honored.

Among head table guests will be: Mrs. Bernard Mayer, president; Mrs. Murray Clavir, Youth Aliyah coordinating chairman; Mrs. I. Rubinoff, Life Membership chairman; Mrs. Morris Kauffman; Mrs. Harold Fink.

CHANGES

BY RUTHIE

Today, according to some announcements, you don't have to be Jewish to — and so on, and so on.

You don't, for instance, have to be Jewish to enjoy a good rye bread. So who said you had to in the first place?

As far back as twenty years ago I saw all kinds of people going into a bakery and asking for "Jewish rye". They even pointed to special rolls and called them Bialystocks; now they're shortened to bialys.

Of course, it's something to be proud of. If we must have some identification — **nu**, so let it be food.

In those days, though, I think we felt a little resentful towards such an attitude. It sounded derisive.

You can imagine the complex we had.

* * * * *

There were pages of Cohen, Cohn, Kohn, Cone, Kahn — all versions — in the phone book.

Still I wish I had a penny for all those who became Quinn, Kane, Cowan — anything to cover up their origin.

I know an Epstein who became an Evans, a Dienstag changed to Dean, one Olitzky turned into an Olson.

The general excuse was, "I can't get a job otherwise."

* * * * *

Now it's altogether different. It seems all of us are proud of our heritage — though it cost us six million lives to feel like this.

In fact, some have gone to the other extreme. They shed their family name for an Israeli version.

So here the circle is complete. And we logically wonder.

"If it's alright to change a name for an Israeli counterpart, what's wrong with a North American one?"

After all, our country has been good to us. True, some of us struggle. But we can't say we haven't the same chance of making good like anybody else.

Mudna (peculiar)!

* * * * *

Name-changing in itself isn't so bad. That is, you can take it or leave it. Like a lot of things, that's a private matter which is nobody's business.

The only thing is, it starts something. Like, you can expect a Cohen to go to a **shul** that has a **makhitza** (separation). But how will his mind work when he becomes Quinn? See what I mean?

It's like the mousey brunette who becomes a brassy blonde. And overnight, even if it's unfair, you wonder if she's virtuous.

* * * * *

There are those who like to eat their cake and have it too. That really isn't so bad — it's smart.

I remember one girl whose last name was Kreppel. Now how would you pronounce that? Of course, Krep-l, like a meat-filled kreppel.

We used to tease her (kids are awful), "Hey, Kreppel . . . "

But when her French teacher began to call her, Krep-pel, accent on the last syllable, you should have seen the change in her!

She straightened up, held her head high and, to this day, it's Krep-pel, accent on the second syllable.

Most important thing, no kid ever teased her again.

* * * * *

So what's the moral? Nothing. Just **gerret** — accent on the last syllable — **azoi** (discussed) like that).

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ONLY IN ISRAEL — When the Ministry of Interior decided to merge two communities the above scene occured: A man from Moshav Tohelet blows a blast on a ram's horn outside the Knesset as part of the protest against the decision to combine the village with Kfar Habbad. The placard in the background reads: "An end to the violation of our rights by the institutions." *(Jerusalem Post)*

NO HOPE FOR TOHELET

Jerusalem (JCNS) - Tohelet, (Hope in Hebrew) the co-operative village six miles south-east of Tel Aviv, must abandon all hope of continuing as a separate entity, the Minister of Agriculture, Mr. Haim Gvati, told the Knesset on Tuesday.

Meanwhile, the 130 Tohelet villagers who began picketing the Knesset at the beginning of last week, continued their demonstration in rain, gales and frost. They are demanding that the Ministry of the Interior rescind its decision that Tohelet should be unified with the neighbouring Chasidic village of Kfar Chabad.

The Ministry has given those villagers who do not wish to stay when the unification takes place, the choice of settling elsewhere or receiving financial compensation.

Mr. Gvati said in the Knesset that there was simply no room for two farming communities in the Tohelet-Kfar Chabad area, and that Kfar Chabad had priority.

The cynics are saying, however, that both sets of villagers are motivated principally by the dream of large cash profits when Tel Aviv swallows up the entire area in a few years' time, and they have to cease being farmers.

montreal notes

DONOR LUNCH

Sisterhood Congregation Tifereth Beth David Jerusalem held its donor luncheon last Wednesday. Mesdames Jack Kahan and Hy Sederoff were conveners.

* * * *

ENTERTAINED

Mrs. Joseph Hopmeyer, president, National Council of Jewish Women of Canada, Montreal section, entertained new Council members at her home last Wednesday afternoon.

* * * *

SHERRY PARTY

A sherry party sponsored by the Ladies Auxiliary, Mount Sinai hospital, was held last Wednesday and Thursday. Mrs. H. Bercovitch was chairman.

* * * *

PRESENTED FILM

The Golden Age Film Society presented a film, Mr. Emanuel, last Wednesday afternoon at the "Y".

* * * *

BALL

Montreal Women's ORT will hold its eighth annual Fantasy Ball on April 2nd. Committee members are Mesdames Harry Abelson, George Springer and Monroe Abbey.

* * * *

FUN EVENING

Sisterhood of Young Israel held an Evening of Fun last Wednesday. Spring fashions were presented; a Purim queen was chosen. Half the proceeds will be donated to Stern College in New York. Conveners were Mesdames G. Reinhart and J. Cytrynbaum.

* * * *

SPONSORS

Sponsors for the ORT Fantasy Ball on April 2nd are: Mr. and Mrs. Monroe Abbey; Mr. and Mrs. Harry Abelson; Mr. and Mrs. Joseph Ain; Mr. and Mrs. A. Jefferson Ashmele; Mr. and Mrs. Albert Bacman; Mr. and Mrs. Allan Bronfman; Mr. and Mrs. Charles Bronfman; Mr. and Mrs. Maxwell Cummings; Mrs. Jacob Elkin; Mr. and Mrs. Aaron Geleber; Mr. and Mrs. Sam Maislin; Mr. and Mrs. Sydney Maislin; Mr. and Mrs. Larry Nadler; Mr. and Mrs. Herbert Paperman; Mr. and Mrs. Marvin Rosner; Mr. and Mrs. Meier Segals; Mr. and Mrs. Louis Shoore; Mr. and Mrs. Edmond Silver; Mr. and Mrs. George Springer; Mr. and Mrs. Jack Steinberg; Mr. and Mrs. Nathan Steinberg; Mr. and Mrs. Jack Tietolman; Mr. and Mrs. Donald Walker; Mr. and Mrs. Max Weissler.

* * * *

REVIEWED BOOK

Prof. Irving Wolfe reviewed, The Merchant of Venice, at a breakfast meeting of Sisterhood of Congregation Beth Ora, held recently. Mrs. S. Goldberg was chairman.

* * * *

MEETING

Shevat Achim Chaverim Kol Yisrael Sisterhood held a meeting recently. Mrs. Harry Steinberg, guest speaker, discussed: Laws to Abide By, Rules to Adhere To.

* * * *

PANEL DISCUSSION

Parent Teachers Association of Shaar Hashomayim School held a panel discussion last Monday evening. Topic was: Are Our Children Receiving a Basic Jewish Education? Discussants were: Rabbi Max Wall, Rabbi of Ohavi Zedek Synagogue, Burlington, Vt.; Nachum Wilchevsky, principal, Beth El School; Prof. Miles Wisenthal, professor of Education at McGill University. Rabbi Wilfred Shuchat was moderator. Mrs. Nathan Cayne, president, PTA, was chairman.

* * * *

BOOK CHOSEN

Book Lovers' Forum, under the auspices of Temple Emanu-El Sisterhood, reviewed the book, Montreal, at a recently held meeting.

TEA

Beth Zion Sisterhood held its annual paid-up membership tea recently. The drama group presented: My Shtetele Anatevka. Mrs. S. Ungar was membership chairman; Mrs. B. Engelhard, co-chairman; Mrs. N. Shuster, advisor.

Theater night will be held on April 2nd. Committee consists of Mesdames A. Diamond, S. Berger, L. Burstein, Shuster.

* * * *

HELD MEETING

Beth Aaron Sisterhood held a meeting with the men's group of the Congregation. R. Wells, representing the Bell Telephone pavilion at Expo, narrated a film. Mrs. J. Miller was program chairman; Mrs. W. Borkowsky presided.

* * * *

CONFERENCE

The Jewish Junior Welfare League will sponsor a conference on: The Challenge of Woman. Event will be on Wednesday morning, March 22nd.

Mrs. Kay Crowe, consultant in the Family Life Education department, Mental Hygiene Institute, will be keynote speaker. Howard Stutt, curriculum coordinator for guidance and educational services, Protestant School Board of Greater Montreal, will present the male viewpoint.

* * * *

PRE-PURIM

Beth Hillel Sisterhood will hold a pre-Purim celebration tomorrow evening, March 18th. The choral group under the direction of Mrs. Isaac J. Teicher will present a program of Yiddish, Hebrew and English songs. An instrumental and vocal trio will be featured.

* * * *

PURIM PARTY

Sisterhood of Adath Jeshurin Hadrath Kodesh Congregation will sponsor a Purim masquerade party on Saturday evening, March 25.

GERMAN WAR CRIMES

Bonn (JCNS) - West Germany, whose laws prevent the opening of any new prosecution for war crimes after January 1, 1970, is ready to sign an international treaty removing any time-limit on the prosecution for murder of war criminals and persons guilty of crimes against humanity.

The West Germans have, however, set two conditions: that the preamble to a draft convention now before the Human Rights Commission in Geneva should describe the charter of the "Nuremberg Tribunal", which tried major war criminals at the end of the Second World War, as "the charter of the international tribunal", omitting the name of Nuremberg; and that the draft convention should not extend the statute of limitation retroactively in those cases in which it has already expired.

toronto women's news

continued from page 9

and Brotherhood will tender its annual Purim party on Saturday evening, March 25.

BASKETS

Shalach Monot baskets for Purim are being prepared by the Sisterhood of Yeshiva Yesoday Hatorah. Mrs. Baila Adler is convenor.

PARTY

A Purim party and dance will be tendered by the Borochov Women's Council coming Saturday evening. Proceeds are for the school's kindergarten. Mesdames Grossman and Krystal are convenors.

GENERAL MEET

National Council of Jewish Women held a meeting on Thursday, March 16th. Highlight was a show: Council-Seventy Years Young. Starring were members of Council Players. Play was written by Mrs. Harold Halpern; directed by Mrs. Larry Labow.

Head table guests were: Mrs. I. Appleby, president, Toronto section; Mrs. H. Lorie, honorary national president; Mrs. L. Wexler, recording secretary NCJW; Mrs. L. Greenbaum, chairman, Angels Ball; Mrs. A. Rosenthal, vice president, Service NCJW; Mrs. J. Altman, chairman, Centennial branch; Mrs. S. Landau, chairman, Violet Davis branch; Mrs. S. Rosenbaum, chairman, Yachad branch; Mrs. M. Feldman, chairman, creative living.

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SAVE 20¢ 'POND'S' CREAMS — 69¢ Value! Small size - 3 types! — 49¢
SAVE 26¢ 'JOHNSON'S' BABY POWDER — 75¢ Value! Large Size — 49¢
SAVE 30¢ 'BAYER' ASPIRIN — 99¢ Value! 100 Tablets — 69¢
SAVE 40¢ 'ENO' FRUIT SALTS — 1.29 Value! Large Size — 89¢
SAVE 40¢ 'JOHNSON'S' MICRIN — 89¢ Value! 14 oz. size — 49¢

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SAVE 42¢ CAROID & BILE TABS. — 1.65 Value! 100's — 1.23
SAVE 60¢ 'AGAROL' 16 OZ. SIZE — 1.59 Value! — 99¢
SAVE 50¢ 'RIOPAN' SUSPENSION — 1.97 Value! 16 oz. size — 1.47
SAVE 1.31 'METAMUCIL' LAXATIVE — 3.90 Value! 12 oz. size — 2.59

SAVE 35¢ 'SWEETA' TABLETS — 98¢ Value! Non-caloric sweetener — 63¢
SAVE 35¢ 'HERMASETAS' — 98¢ Value! 300 Tablets — 63¢
SAVE 52¢ 'CONTAC C' CAPSULES — 1.49 Value! 10's — 97¢
SAVE 38¢ 2 OZ. SIZE 'A535 RUB' — 1.25 Value! — 87¢
SAVE 43¢ 'PRIVINE' SPRAY or DROPS — 1.16 Value! — 73¢
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SAVE 1.11 'DESENEX' SPRAY — 2.80 Value! Medicated foot care spray! — 1.69

SAVE 68¢ 'WAMPOLE' EXTRACT — 1.75 Value! 15 oz. size — 1.07
SAVE 72¢ 'PHOSPHO LECITHIN' — 1.95 Value! 16 oz. size — 1.23
SAVE 3.61 'KENT' ONE DAILY — 5.98 Value! 250 tablets — 2.37
SAVE 1.76 16 OZ. SIZE 'KENTIVITE' — 3.75 Value! Children's vitamin supplement — 1.99

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Monday March 20th Is B. G. Day In Toronto

Special BEN GURION Supplement

THE CANADIAN JEWISH NEWS

Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash.

CANADA'S NATIONAL-JEWISH NEWSPAPER

FRIDAY, MARCH 17, 1967

Toronto will welcome

BEN GURION

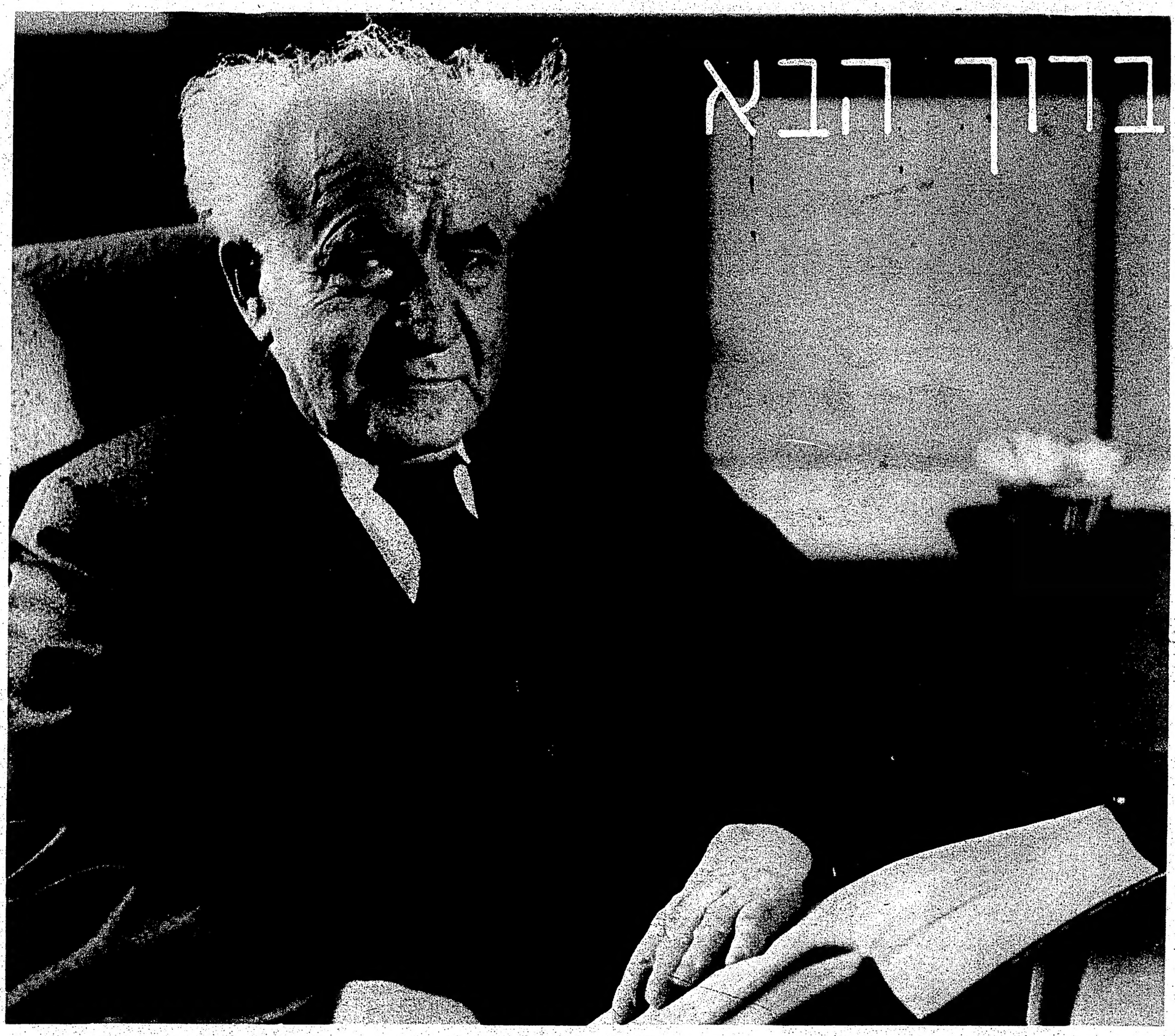
Founding Father of Israel

MONDAY, MARCH 20TH

7 P.M.

at the

Royal York Hotel



'The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings' *(Isaiah, 41, 27)*

To David Ben Gurion

From Rabbi Stuart E. Rosenberg

On Behalf of Toronto Jewry

The Jewish community of Toronto accepts your challenge! You have accepted graciously to come to Toronto on behalf of the United Jewish Appeal despite your many obligations elsewhere, ON CONDITION that we as Jews of Toronto contribute a fairer share of our means, as have other communities in the United States and Canada: Detroit, Cleveland and Montreal, where much larger per capita gifts have been made.

We have promised you an additional $500,000 if you would visit Toronto – fifty years after you had come here in 1917 to recruit men for the Jewish Brigade during World War 1.

WE WILL KEEP THE FAITH! We will achieve the goal history has set for us!

We welcome you and your wife Paula Ben Gurion on your eightieth birthday and your fiftieth wedding anniversary. We pledge you our strongest support for the future well-being of our people and for the reclamation of the Negev for the absorption of the hundreds of thousands of Jews who will come yet to Israel, to be redeemed for the future of Israel. Unless WE build our house, no one else will build it. Baruch Haba!

from Plonsk to the Negev

Highlights from a Biography

Canadian Jews will observe next week the 80th birthday of David Ben-Gurion. BG, the famous Israeli statesman, probably is the youngest octogenerian among the great. The Old Man as he is affectionately called, is now busy touring the North American continent on behalf of the United Jewish Appeal. For months he is engaged in writing a history of the Jewish settlement in Palestine since 1870; he reads intensively, both alone and with the Bible Study Group founded by him, which includes some of the nation's luminaries; he hikes daily around the desert environs of Sde Boker, his chosen Negev home and of course he continues to participate in the country's political life, berating his former associates in Mapai and leading the new party he established, Rafi.

Recently an entire nation put partisan politics aside to render homage to Hazaken, the old man, as he is affectionately called by everyone. A committee of distinguished citizens arranged a series of birthday rallies in every city in the country, with the first being held at his desert home in Sde Boker. Over 10,000 guests streamed there, braving the desert's chill evening breeze and stinging sands to witness a stirring 90 minute pageant on B.G.'s life and to applaud vigorously friends of the guest of honor - and sometimes political opponents - as they heaped encomiums on the "founder of the State", "founder of the Israeli Army", "ingatherer of the exiles", "founder of public education" and so on.

No one seemed too upset at the lavish praise except for Hazaken, who kept his eyes discreetly on the floor, and his wife, Paula, holding hands with him on the platform. Relatively early in the program she leaned forward and ruffled through one speaker's papers impatiently, and at one point, as described by Yosef Harif of "Ma'ariv", she turned to whisper to an effusive orator, "Enough! Enough!"

The elderly couple seemed more favorably impressed with such wellwishers as the brown-skinned youth who managed to break through the guards ushering Ben-Gurion to the platform to bring "warm greetings from the Kurdish community of Jerusalem"; or the stout woman who had come "all the way from Tripoli to bless you".

The highlight of the program was the impassioned speech by Ben-Gurion himself on his favorite subject, the development of the Negev.

Well, I think I owe you an explanation as to why I came to the Negev (laughter). I shall give it to you.

We are told that the first Jew sojourned through the Negev. So did I.

In 1934, after I was elected chairman of the Jewish Agency, I took Paula and Berl Katzenelson to the Negev. I told them, "Let's go to [illegible] where Moses struck the rock so that water came out." We went there - and saw the water running from the rock . . . .

After dwelling on the Biblical past he leaped to the present, as he so often likes to do, declaring:

If we can make the Negev bloom, we will win economic independence . . . we will become a bridge to Africa and East Asia.

He was born in Plonsk, Poland, Oct. 16, 1866 - and his birthday changes from year to year, following as it does the lunar Hebrew calendar.

Ben-Gurion went to Palestine, then under Turkish rule, in 1903. He worked as a laborer, clearing land and swamps for other pioneers to farm, working for scant wages and suffering bouts of malaria. He decided to study law in Turkey so that he would be better able to deal with the rules of the Holy Land. But first he needed to learn the language. He went to Salonika, which was then part of the Ottoman Empire - later it fell to Greece - but had a large Jewish community.

While he was in Turkey, World War I broke out. He returned to Palestine accompanied by his old friend and fellow student, Itzhak Ben-Svi, who later became President of Israel. In Palestine, the two were jailed by the Turks, then exiled for being pro-British. Trying to beat their way to neutral America, they were in turn arrested by the British as enemy aliens. Finally they were released and managed to reach Ellis Island the summer of 1915.

While in the United States, Ben-Gurion helped to found the Jewish Legion as a unit of the British armed forces, served in its ranks as a private - as did Ben Zvi - and returned to the Holy Land as a member of the Allied armed forces.

In Palestine he soon became active in political and labor life. He helped found the Achdut ha-Avoda, a labor party, in 1918. In 1920 he was a prime leader in founding Israel's General Federation of Jewish Labor, the Histadrut, and was its Secretary General for the next 15 years. In 1930, he helped organize Mapai, Israel's Labor Party. In 1933, he became a member of the Executive of the Jewish Agency, the organization responsible for Jewish immigration and settlement in Palestine. From 1935 to 1948 he served as its chairman, and then he headed the Provisional Government which on May 14, 1948 proclaimed the Independence of the State of Israel, following the United Nations' historic vote the previous November partitioning Palestine into a Jewish and an Arab state.

Ben-Gurion continued as Prime Minister until December of 1953, when he resigned and settled at Sde Boker, the kibbutz in the Negev which he makes his home.

On his first visit to Canada during World War I following his enlistment in the Jewish Legion, with his friend Ben Zvi who died a few years ago. Later was the second President of Israel.

Head by Toronto sculptress, Rae Katz Platner.

With JFK and Franklin D. Roosevelt Jr. in 1951.

At home in Sde Boker. The Ben-Gurions live a simple life. Here is Brooklyn born Paula Ben-Gurion attending to the laundry in the backyard of their little dwelling while a soldier guards it.

B. G. Committee Commended

Four leaders of Toronto's Jewish community, staunch supporters of the United Jewish Appeal, will comprise a planning and arrangements committee for Ben-Gurion's visit to the Queen City. They are: Harry Solomon; Joseph Kerzner; Murray Koffler; Alvin B. Rosenberg, Q.C.

These four have spent endless hours considering every detail of Ben Gurion's itinerary, from the weather to the precise timing in minutes. The most exhausting problem was that of permitting as many people as possible to view the former Prime Minister, a Founding Father of Israel.

Because of the limited time of Ben Gurion's stay in Toronto, the planning committee hopes that those who miss the opportunity of seeing him will understand the predicament.

GUARD OF HONOUR

A group of leading men from the Toronto Jewish community have formed a Guard of Honor for Mr. and Mrs. David Ben Gurion's flight to Toronto from Ottawa.

Under the chairmanship of Philip Granovsky, former UJA Study Mission chairman, they were singled out for their dedication to the United Jewish Appeal. They will share the cost of chartering a plane and contribute an additional gift of one-thousand dollars to the "Plus Giving in Tribute to David Ben Gurion". As this indicates, the one-thousand-dollar-gift is not part of their annual pledge which includes a substantial increase already contributed to the 1967 UJA Campaign.

The United Jewish Appeal is appreciative of their support.

His latest quip: B.G., Paula Ben-Gurion and New York Governor Rockefeller on March 3 when Mr. Rockefeller paid a visit to the old man.

a profile of the man

BY **Meyer Weisgal**

The author, Meyer Weisgal, is president of the Weizmann Institute, one of the world's most important centers of science and research. Mr. Weisgal is a former newspaperman and editor.

Over the years that I have known Ben Gurion, my specific recollections are mixed in the extreme. Some great men are basically simple men and their essential character is accessible to all. But David Ben Gurion is certainly not one of them. He is a most complicated man with complicated drives and complicated methods of functioning - and such he has always been.

The character of leadership is not a monolithic entity which lends itself to easy analysis or examination. Throughout history the men who have come to the forefront of the masses have followed no set patterns; each has been spurred by his own particular motivations.

Perhaps one approach to Ben Gurion is to see him in the Zionist context and try to compare him with the two other men who, with him, were the giants of the movement. Out of the ranks of the devoted and the dedicated there tower, I think, only these three - Herzl, Weizmann and B.G. And of these, it is B.G. who differs most. Seen against the long perspective of time, perhaps Herzl was furthest from the cause itself; the least Jewish, the most sophisticated and, paradoxically, also the most naive. I have often wondered to what extent he himself understood the implications of his own massive idea. Weizmann, to whom, of course, I myself was closest, was, I think, the most Jewish; the most subtle; the man who, in himself, bridged East and West most perfectly and, bridging them, bridged also the distance between a personal crusade an an individual avocation. Scientist and statesman combined, he was above all else a Jew and, as such, truly a cosmopolitan.

But what of B.G.? Of all of them he was the most profoundly involved with the Land itself; the Palestinian Zionist, the son and the leader at once of the Jewish community there. Never mind Plonsk from where he came. It was the physical Eretz Yisrael and later and even more dramatically the State of Israel with which he will be forever identified.

If it is true that history repeats itself sometimes, surely this repetition is uncanny. Consider the stories of Abraham, Moses and Joshua. It was Abraham who received the initial revelation; Moses who molded a serf society into a national entity and brought it to the borders of Canaan; but it was Joshua who crossed into Canaan at its head!

And so it was Ben Gurion who realized the vision of Herzl and Weizmann, and who, at the end of the journey from Zionism to Zion, became the one to execute the final history-altering decision. By this one act his place in history is assured.

I first met Ben-Gurion during World War I when I was readying myself to join the Jewish Legion, preparations which were suddenly interrupted by "Greetings" from the President of the United States. I don't exactly remember the impression B.G. made upon me then other than that of a vigorous, rather headstrong young man. In the great coming and going of Zionist leadership to and from the capitals of Europe and the United States, and even at Zionist Congresses themselves, he was inevitably less conspicuous than were the founding fathers of the Zionist movement.

In the years that followed, in the '20's and the early '30's, B.G. was primarily a Palestinian leader concerned with the country itself, the specific problems of a working population in a country itself, the specific problems of a working population in a country governed by an alien administration. In those days he was not among the foremost of Mapai's theoreticians. Labor's intellectual leader was Berl Katzenelson; B.G. was a loyal and energetic disciple. I remember a telling anecdote about the two of them. Katzenelson, a shrewd observer of men and character, once remarked:

B.G. is at his best when he is challenged. Called to the platform to speak, he looks about the hall for his target. When he finds one he is superb, even if one disagrees with him - but occasionally no target is to be found . . .

Then time, place, the man and the need converged, as they have a way of doing. By the late '30's and the '40's, with the onrush of the cataclysm, when the battle lines were drawn, it was, of course B.G. who became the leader par excellence of the Yishuv. Like Churchill his personality had equipped him for the moment; so did his intimacy with the country, his innate belligerence, his ability to make his mind up quickly, his defiance of other people's opinions, his lack of objectivity - and his courage.

When emphasis shifted ultimately from the Zionist endeavor in the Galut to the actual fight for national survival in Palestine, when 1948 arrived at last, Ben-Gurion took his rightful place. He became the leader of the collective Jewish will to statehood - and to survival.

I was in Palestine during the stormy days of 1948, sent there by Dr. Weizmann, who had become impatient with his "drudgery" at the United Nations and whose one desire was to return to Palestine. But it was important that he should remain in New York. There was much critical work to be done which only he could do; demolish the renewed idea of Trusteeship and secure the Negev for Israel.

In a letter from Tel Aviv dated April 14, 1948, to Dr. Weizmann, describing the situation in Palestine, I wrote:

I know how your heart longs for Rehovoth and for your home. I walked through your grounds yesterday and I prayed that you might . . . be able to return . . . to enjoy the comfort of home and the fragrance of your gardens. But I am afraid it cannot be done. Every responsible person I spoke to - and I spoke to all of them - to B.G., Kaplan, to the High Command, all . . . are of one opinion: . . . they think it unwise and imprudent (for you) to come back at this time. . . . It is less dangerous for us poor mortals who count for little or nothing. You will . . . have to remain abroad ad y'avor zaam (until the danger has passed).

After several weeks of spying out the land and people I came to Ben Gurion in the famous "Red House" in Tel Aviv where his headquarters were then situated and told him that my wife and I were leaving Palestine. Ben-Gurion exploded. "In this historical hour, in this great crisis, you intend to leave! I will not allow it." Etc. Etc. In vain I pleaded my lack of usefulness, poor markmanship and so on. All in vain. At last, tail between my legs, I walked out defeated: "Shoin, ich gei shoin nisht.

Three days later came an urgent call. I immediately rushed back to the "Red House" and B.G. "You must leave the country at once," he said. I was astonished:

What could have happened? Three days ago you told me not to go. Now you tell me to leave. Ma yesh (What's up)?

He replied:

Shertok (Sharett) is held up in New York; communications have almost broken down. I must know at once what Weizmann thinks about declaring independence.

The only transport available was a ramshackle Dakota. At that it took some doing to get two seats and, to make the situation more complicated, we had no visas. (In those days even with an American passport a visa was needed for England.) We decided to take a chance and go in any case. Arrangements were made for our plane to stop in Nice long enough for me to get through on the telephone to Weizmann.

During the flight from Lydda to Rome I prepared a long speech with which I hoped to convince Weizmann that the time had arrived. The call came through at once. "Dr. Weizmann," I said.

I have a very important message for you. Can you hear me? It is urgent. B.G. wants your opinion now about an immediate declaration of independence.

His answer, in Yiddish, was clear and short: "Vos varten zei (What are they waiting for)?" I said goodbye and rushed to the plane.

We flew straight to London where Passport Control looked at our passports and asked where the visas were. "Why, they must be there. My secretary arranged everything," I bluffed. He looked again: "I don't see any visas." We were pushed aside to let the other passengers through. Then he looked very thoroughly and said: "There are no visas here" and stamped our passports, adding sternly: "This is all very irregular." Outside, a Bobby motioned to me. I was certain that this was the last I would see of London. Instead, he touched his helmet respectfully and said:

You seem to be having a bit of trouble in the country where you come from. Don't fret, sir, you will have your Jewish State. It is written in the Book and whatever is written in the Book will come true.

When I think back to those days it is B.G.'s single-mindedness (always a double-edged weapon, of course) which I remember best. My own inspiration and mentor was Chaim Weizmann and they were as different as two people can be. Despite differences of opinion and Weltanschauung, Weizmann regarded B.G. with much respect and even admiration. I remember, about a year before Weizmann's death, when he began to speak of B.G. as a "war leader" and praised him highly. "I could not have done it," Weizmann said.

I could not have sent those boys and girls to the front - even in order to achieve the State. But Ben Gurion did it and one day in the annals of history this will be recorded as an act of greatness. I hope he never mars this greatness.

I have spent decades trying not to become the poor man's Ben Gurion. The mythical physical resemblances between us have been an additional, if onesided link. Examined closely they are few and rest largely on coiffure. My hair, of course, though equally undisciplined, is the more luxuriant, but the supposed resemblance has dogged me for a long, long time. The problem has been to guard the illusions of that legion of taxi drivers and tourists, both in Israel and abroad, who, spotting me, bask in the exultation of having seen B.G. himself. Should I tell them? Should I refuse the gift of a free cab ride? Should I sign the outstretched autograph book? For the most part, probity has overcome charity and brutally I have told the truth.

Once, I remember, this resemblance served to help me make a point at a time of grave issues. Chaim Weizmann had been dead for several months. I had gone to see Ben Gurion hoping to persuade him that it was now his duty to become Israel's President. "Expand the office," I said. "Increase the President's power. But take the job." B.G. pushed my suggestions aside with his usual shrug and roar. I tried another tack.

Look here, B.G.," I said, "after Weizmann, without any doubt you are the most famous Jew in all the world." He flung his hands out in a gesture of vast disbelief. "Eh," he said scornfully. "But I can prove it," I continued, and told him about something that had happened to me only a week or so before in London. At a party I had met a most attractive young woman who obviously and very flatteringly took quite a shine to me. She knew who I really was, she confided charmingly, and wanted me to know how greatly she admired me. For her, she said, large blue eyes a-mist, I was one with Gandhi, with Winston Churchill and with Albert Schweitzer. At all costs she would protect my incognito. When I ruefully revealed my true identity she was crestfallen - but not at all convinced.

I ended the story theatrically:

"Everyone knows you, B.G. Even the pople who have only seen me!

B.G. listened to the story, clearly enjoying it. But, like the lady, he remained unconvinced. His only query was: "Is she Jewish?" The argument ended by his asking me, again quite characteristically, to find him a full set, in the original, of Castilian literature! Thereby hangs another tale to be told at another time.

B.G. is 80 now. In Jewish lore 80 signifies "gevurot", strength, both physical and intellectual. Abundantly he is endowed with both.

It is then, according to the sages, that man is expected to pause and review all that he has done and said, so that in the final balance he will not be found wanting.

Has Hazaken reached this point in his career at last - or will tumult, tension and crisis still accompany him? Can he halt now to assume the posture of a Grand Old Man, the tranquil philosopher of Sde Boker, the memorable symbol of a great historic moment - or will he go on forever restive and rebellious, through the silver decade of "gevurot"?

During his last official visit to Ottawa at the synagogue.

With Harry Truman at the White House during an official State visit, 1951. Presenting a Menorah to the U.S. leader as then Ambassador Abba Eban looks on.

The man who always swims midstream against the stream. Ben Gurion doing a difficult stroke in the Sea of Galilee.

NOW IT CAN BE TOLD

It was during the UJA Study Mission's visit to Israel last month that the wheels for David Ben Gurion's coming to Toronto started turning.

The two groups of the Mission had completed their respective tours of Casablanca and Teheran; Warsaw, Prague and Budapest. They met each other in Tel Aviv.

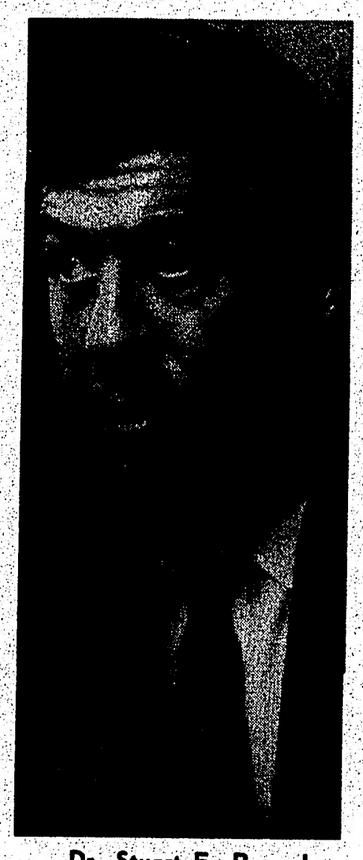
While there, Rabbi Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec and leader of the Study Mission group, met his brother-in-law, Lt. Col. Meir Batz of Beer Sheva. Together they visited the Ben Gurions at their home in Sde Boker in the Negev.

It was there that the Rabbi extended his personal invitation to the indefatigable Ben Gurion who accepted gladly. For it would be his first visit to Toronto since World War I.

Although this visit coincides with a tribute dinner many communities in North America are tendering the Grand Old Man in honor of his eightieth birthday, credit must be extended Rabbi Rosenberg who is dynamic in his own right.

The Rabbi's persuasiveness can well be imagined since Ben Gurion's itinerary through North America already had been set; there wasn't room for much else.

One condition, however: Ben Gurion would come to Toronto provided the Jewish community would increase its contributions to the United Jewish Appeal Campaign.



Dr. Stuart E. Rosenberg
Chairman, Toronto United Jewish Appeal.

MAYOR TO GREET B.G.

Upon their arrival at Toronto International Airport on Monday, March 20th, Mr. and Mrs. David Ben-Gurion and their entourage will be met by many civic dignitaries and the high echelon of the city's Jewish community in the holding room opposite the tarmac reserved for the arrival of the former Prime Minister's plane. The complete area will be roped off, away from regular airport traffic. Only those carrying proper credentials will be admitted.

His Worship William Dennison, Mayor of Toronto, officially will welcome the visitors.

Ceremonies will be brief because of lack of time. Mayor Dennison will deliver a short address then Mr. Ben Gurion will sign the Guest Book, reserved for signatures of famous and important personalities.

An official motorcade with police escort will leave the airport bound for a short stopover at Beth Tzedec Synagogue where, in happy vein, Ben Gurion will address briefly the 3,500 children from Toronto's Hebrew Schools who will be on hand to greet him. Thereupon he will be escorted to his quarters for the remainder of the day.

Before attending the dinner where close to 1,200 people are expected to pay tribute to him upon the occasion of his eightieth birthday, he will meet representatives of major media in Toronto at a press conference.

WILL BE GUARDED

Extreme precaution will be taken to avoid any disturbances or unpleasant display during Ben Gurion's short stay in Toronto. The Royal Canadian Mounted Police will head security measures, in cooperation with the Toronto Metropolitan Police, the Israeli Security Police (who are accompanying the Ben Gurions on their North American tour) and a private security force.

Security will be maintained until the former Prime Minister and his party depart for England.

80th Birthday

Welcome to BEN-GURION

A Founder of the Histadrut, Builder of the Labor Movement in Zion, pioneer, soldier, statesman, scholar, servant and symbol of Israel's liberation and rebirth, David Ben-Gurion at the age of 80 can look back on a lifetime of nation-building.

His great patriotism, his deep understanding of world history, his vision of an Israel reborn in its ancient homeland have established him as one of the giant figures of the 20th Century.

Labor Zionist Movement – Kalmen Berger, Chairman
Israel Histadrut Campaign – Ralph Rotman, Chairman
Farband Labor Zionist Order – Hye Kirshenbaum, Chairman
Pioneer Women's Organization – Mrs. Bess Direnfeld, Chairman

An Important Message

David Ben Gurion accepted our invitation to come to Toronto on behalf of the *U.J.A. ON CONDITION THAT WE RAISE AN ADDITIONAL $500,000.* This means that we now must contribute a fairer share of our means, as many other cities in the United States and Canada already do.

IT IS IMPOSSIBLE FOR MR. BEN GURION TO MEET THE ENTIRE JEWISH COMMUNITY FOR OBVIOUS REASONS OF PERSONAL STRAIN AND HIS LACK OF TIME. WE DID, NEVERTHELESS, SUCCEED IN PREVAILING UPON HIM TO AGREE TO SPEAK BRIEFLY TO THE CHILDREN OF OUR JEWISH SCHOOLS SO THAT THEY MAY NEVER FORGET THIS GRAND MOMENT IN OUR COMMUNITY'S HISTORY.

The meeting will take place at Beth Tzedec Synagogue because we need facilities large enough to accommodate 3,500 children at one time, – *SOMETIME IN THE LATE AFTERNOON OF MONDAY, MARCH 20TH.*

The United Jewish Appeal of Toronto

A MUST FOR EVERY-ONE INTERESTED IN ISRAEL.

One hundred and seventeen pages of illustrations
Forty-two pages in full color
Eighteen pages in two colors
Fifty-seven pages in black and white.

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Conceived and Edited by

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Jacket by Ben Shahn

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For Those Wishing To Attend
The Tribute Dinner For DAVID BEN GURION
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Founding father and first Prime Minister of the State of Israel . . . Pioneer, statesman, scholar, servant and symbol of Jewish liberation and rebirth . . . On his 80th birthday we honour the leader whose life has touched and given new meaning to the life of every Jew in our time.

RESERVATION FOR 1967 "PLUS GIFTS" DINNER
March 20th, 1967, at 8:00 p.m.
Royal York Hotel — Canadian Room

Rabbi Stuart E. Rosenberg:

In honour of David Ben Gurion's 80th birthday my increased pledge for 1967 is $. . . . . .

Please make. . . . . reservations in my name at $12.50 per person. Please enclose cheque in order to ensure your reservations.

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ADDRESS. . . . . .

Minimum gift to the 1967 UNITED JEWISH APPEAL CAMPAIGN – $1,000

Due to the limited capacity of the Canadian Room reservations will be made in order of their receipt in this office.

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JACK MUCCI, *Manager*

montreal greetings

1954 FLASHBACK – A 1954 photograph, taken in Israel, of Hyman Grover, then Montreal Israel Bond Chairman, receiving a copy of the Jerusalem Bible from the then Prime Minister, David Ben Gurion.

Mr. Grover, now Honourary Chairman of Montreal Bonds, is also a past Chairman of the United Palestine and Israel Appeals.

CANADIANS and ISRAELIS

by D. BEN GURION

I first visited Canada 44 years ago when I was in transit from the United States of America to the Middle East as a soldier in the British Army. Since then I have always borne with me fond memories and impressions of this land with its vast physical scope, blessed with manifold resources and material capacity. And in this land peoples of varying origins had united to build a new nation dedicated to freedom and democracy, inspiring it with a deep reverence for the biblical heritage, with pioneering and dynamic progress and serving as a link between the continent of Europe and the American hemisphere. In those days, renewed nationhood and independence were only a long cherished aspiration for my people.

Mr. Prime Minister, in the Canadian House of Commons two weeks ago, you spoke of the close and friendly relations which have existed between Canada and Israel since the founding of Israel. Indeed, even on the long and difficult path to statehood, we always felt friendship flowing from all segments of the Canadian people. My Government and people deeply appreciate the interest and goodwill manifested by the Canadian Government and her people in Israel's development. On our part we follow with sympathy Canada's growing stature and activity on the world scene and the dedication to and consistent effort for world peace on the part of the Prime Minister and the people of Canada in the spirit of Canada's noblest traditions.

From an address at official reception by the then prime minister Diefenbaker on May 24th, 1961.

Greetings and Best Wishes
from the
JEWISH COMMUNITY COUNCIL of MONTREAL
RABBI ISAAC L. HECHTMAN
Executive Director

BIRTHDAY GREETINGS AND BEST WISHES FOR A LONG LIFE FROM
The President, Executive, Rabbi and Members of the ADATH JESHURIN HADRATH KODESH CONGREGATION, Montreal, Que.

The Committee For Tax Supported Jewish Schools Montreal Que., Salutes A Great Jew, A Great Israeli, A Great Statesman and A Great Educator.

A Hearty Welcome to A Great Man
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Every Good Wish from
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JOSEPH LEZNOFF
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to
DAVID BEN GURION
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his finest hour •

by Eliezer Livneh

It is too early to write the story of the life and works of David Ben-Gurion. The required perspective is missing. But everyone agrees on what should be considered his greatest hour: the struggle against British rule and the 1945-49 war of independence.

I won't dwell upon the war. Ben-Gurion's part in that is clear to all, and a few related points are not yet ready for exhaustive research. I want to concentrate on his role in the struggle against British rule from the autumn of 1945 to the autumn of 1947 - a period of about two years. But what a two years they were! They determined our ability to survive the War of Independence and to win it.

Ben-Gurion's leadership in 1945-47 was mainly expressed by the decision to add armed struggle against the mandatory forces to the existing forms of struggle: illegal immigration, strategic settlement, and anti-British pressure throughout the world.

In order to enable a decision to that effect to be passed in the institutions of the Zionist movement and the Yishuv, he had to assure himself of a majority in his own party (Mapai). A large portion of the party, under the leadership of Eliezer Kaplan and Yosef Sprintzak - may they rest in peace! - backed by Pinchas Lavon, strongly objected to the use of arms, which they considered "terror". Others, like the late Moshe Sharett and David Remiz - may they rest in peace! - hesitated . . .

Despite its intensity, the argument did not endanger the unity of the party, did not reduce party spirit, and in a way strengthened Mapai. One of the reasons for this seeming paradox was that the arguments were to the point, with no ulterior motives. Personal competition and positions did not have much place in them.

Differences of opinion sprang from deep differences in evaluation of the political situation. Opponents of "the struggle" did not differ with those who favored it as far as replacement of the mandatory government, which had been anti-Zionist since 1939, was concerned. But the former opposed armed struggle, because they thought that in retaliation the British might destroy the Yishuv, and because they saw in the "extremism" of those who favored armed struggle an inexcusable impatience...

Many supporters of the "immediate state" were pushed into their opinions by emotional forces, in the shadow of the terrible holocaust.

But Ben-Gurion and a small group of friends who worked together with him were influenced by rationality, cold and incisive.

The world was in the early stages of "decolonization," and the British Empire was rapidly decaying. The mandatory regimes in Asia, products of an entirely different period, were due to fall. Arab areas became independent countries before our eyes.

It was clear to Ben-Gurion and his friends that if a Jewish state did not arise immediately through actual struggle, it might not arise at all.

Now twenty years later, we realize how correct this evaluation was.

The questions of armed pressure, sabotage and show of military might that bothered the organized Yishuv were different from those that occupied the two dissident groups, Etzel and Lechi. The dissidents also judged their acts on a political basis, according to the impression they could make on world public opinion, including British opinion.

Since the Jewish population as a whole did not seem responsible fo the acts of Etzel and Lechi, the latter could carry out stronger actions without fear of the British retaliating sterner measures against the Yishuv.

However, the actions of the Haganah and the Resistance Movement (the relatively short period of cooperation between Haganah and the dissidents) in 1945-46 were considered by the British to be directed by the Yishuv and the Zionist movement. At this point every step had to be considered, in view of possible British counteraction.

This delicate consideration - in choice of targets, timing and methods of operation (maximum avoidance of killing, for instance) - demanded a mixture of surprise and self-control which Chaim Weizmann mockingly called "hot ice". Weizmann and his colleagues believed that the mixture was impossible and that it would degenerate into unrestrained terror with its terrible internal and external results.

Ben-Gurion proved that "hot ice" was possible. He proved that in certain areas it was possible to act militarily against the British government without the British feeling free to move against the Yishuv with all the physical means at their disposal. Furthermore, it was possible to combine an underground military operation with economic and social stability, if the operation was well thought out.

The armed operations of the Yishuv reached their peak on "the night of the bridges" in June 1946. The British counter-blow came on the "Black-Saturday" at the end of that month. Members of the Jewish Agency Executive and the National Council (Vaad Leumi) were arrested, hundreds of members of the Haganah were imprisoned, and country-wide searches for Jewish arms were carried out. The political balance between the Jewish blow and the British reaction to it resulted in an advantage to the cause of Zionism.

The four campaigns against the British: 1) armed struggle, 2) illegal immigration, 3) international pressure, and 4) political settlement on the land, were enough to attain the practical goals: London's decision to evacuate Palestine and the United Nation's decision to establish a Jewish state in part of Palestine. The dissidents contributed a great deal to the first campaign and somewhat to the third one. Ben-Gurion did not recognize this publicly, for internal political reasons; but in his overall strategy he took the Irgun and Stez nist's consideration.

A second consideration guided David Ben-Gurion and his colleagues in their choice of weapons against the British administration: the need to prepare for a clash with the armies of the Arab countries while the anti-British campaign was being carried out. This led to restraint. At least one of the Arab armies, at that time the most efficient one - the Arab Legion, was encamped within the borders of Palestine and controlled several important points in the country. The advantages of the Arabs were clear to all: rear bases far beyond the reach of Jewish attack, and open lines of communication to the world for supply purposes . . .

The national leaders had to make certain, while struggling against the British, that the connections of the Yishuv with the world would not be cut, that the Jews' small military industry would not be destroyed, that the main armories would not be discovered by the British. Internal communications within Palestine were also, to a great extent, in the hands of the British. It was not easy for London to deal a death blow to the Yishuv, because of international pressures. But under certain conditions the British could have done it while absolving themselves as having taken imperative security measures. It was important not to bring about such circumstances.

You may disagree with one point or another of Ben-Gurion's restrained tactics, but he achieved his goal. Connections between the Yishuv and the world remained open arms and supplies continued to filter through, arms production was not hit.

Neither was a strong blow landed on Jewish economy. Ironically enough, the large British forces in Palestine bolstered the economic and financial aspects of Yishuv life.

If the Yishuv was prepared by the end of 1947 and in 1948 for an Arab invasion, much of the credit can be taken by Ben-Gurion.

At the time the "London Observer" described Ben-Gurion's policy as "extreme in expression and reserved in its aims." His speeches against the British at that time were strongly offensive and threatening. Within his own party many criticized him for preparing the psychological ground for the dissidents. On the other hand, many criticized him for not coordinating his radical pronouncements and his reserved actions. Both sides claimed that his talk was meant to be internal propaganda only. Some believed he enjoyed his tough way of expressing himself . . . .

Since the armed struggle of the Haganah had stopped, it was important to maintain the threat of its resumption. The continuity of the actions of the dissident groups and their efficiency made Mapai's stance politically believable and real.

Nothing succeeds like success, says the English proverb. The fateful trials of 1945-49 ended in success. The British evacuated, the Arabs were repulsed, and a Jewish state was established in the larger part of western Palestine. The price the Yishuv paid for all this did not exceed its ability to pay. True, this was only a partial achievement. I doubt that it could have been greater after the destruction of European Jewry. And Ben-Gurion's role was large in this partial achievement. No Jew in our time played a greater role.

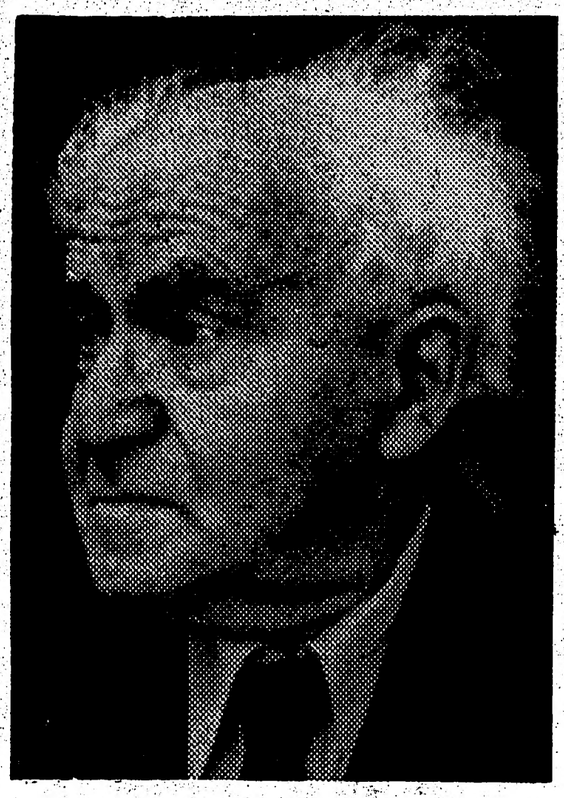
Eliezer Livneh is one of Israel's most renowned political commentators and once was a close lieutenant of Mr. Ben Gurion. This article was translated from the Hebrew by Menachem Erez.

Proclaiming the Jewish State on May 5, 1948.

With Albert Einstein in 1951. Einstein supported scientific ventures in Israel especially the Weizmann Institute.

With North American students at the University.

HISTORIC FAMILY PORTRAIT – David Ben-Gurion, with his wife Paula, their three children, Amos, Geula and, seated on his lap, Renana – and his father, Avigdor Green. Ben-Gurion is a Hebraised name meaning "son of a lion cub".



Ben-Gurion

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